

The Noble Shaykh, Dr. 'Abdur-Razzaaq Ibn 'Abdul-Muhsin al-'Abbaad

# The Beneficial Summary in Clarifying the Evidence for the Categories of Tawheed

The Noble Shaykh, Dr. 'Abdur-Razzaaq Ibn 'Abdul-Muhsin al-'Abbaad

Translation and additions by Maaz Qureshi

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﴿ رَّبُ ٱلسَّمَوَ تِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا فَٱعْبُدْهُ وَٱصْطَبِرْ لِعِبَىدَتِهِ ۚ هَلْ تَعْلَمُ لَهُ مَسَمِيًّا ﴿ ﴾

"Lord of the heavens and the earth and whatever is between them – so worship Him and have patience for His worship. Do you know of any similarity to Him?" [Soorah Maryam 19:65]

# مُقتَلِّمْتُهُ

#### Introduction

The praise is for Allaah, Lord of the worlds, and the good outcome is for the righteous. And may peace and salutations be upon the leader of the Messengers and the chosen one of the Lord of the worlds: our Prophet Muhammad, upon his Family and all of his Companions.

#### To proceed:

So this is a small treatise and a short number of pages in explaining some of the evidences and proofs for the categories of  $Tawheed^1$  and the correctness of naming these three categories as: Tawheedur-Ruboobiyyah,  $Tawheedul-Uloohiyyah^3$  and Tawheedul-Asmaa' was-Sifaat.  $^4$  I have

Imaam as-Safaareenee (d.1112H) - said, "Know that Tawheed has three divisions: Tawheedur-Ruboobiyyah (the Oneness of Allaah in His Lordship), Tawheedul-Uloohiyyah (to single-out Allaah alone for worship) and Tawheedul-Asmaa' was-Sifaat (the uniqueness of Allaah's Names and Attributes)." Refer to Lawaami'ul-Anwaaril-Bahiyyah (1/128) of as-Safaareenee. For the division of Tawheed into three categories, refer to al-Ibaanah 'an Sharee'atil-Firqatin-Naajiyah (p. 693-694) of Ibn Battah (d.387H); Kitaabut-Tawheed of Ibn Mandah (d.395H) and al-Hujjah fee Bayaanil-Mahajjah (1/85, 1/111-113).

<sup>&</sup>lt;sup>2</sup> Imaam Muhammad Ibn Saalih al-'Uthaymeen (d.1421H) - said, "So Tawheedur-Ruboobiyyah implies a firm and definite belief that Allaah alone is the Creator, the Master and Owner, and the command is for none but Him." Refer to Taqreebut-Tadmuriyyah (p. 110-111) of Ibnul-'Uthaymeen.

<sup>&</sup>lt;sup>3</sup> Imaam Muhammad Ibn Saalih al-'Uthaymeen (d.1421H) - said, "And Tawheedul-Uloohiyyah is to single-out Allaah alone for all worship and to not worship anything along with Him, whether it be an Angel, a Messenger, a Prophet, a pious person, a tree, a stone, the sun, the moon, or other than these." Refer to Taqreebut-Tadmuriyyah (p.112-113) of Ibnul-'Uthaymeen.

<sup>&</sup>lt;sup>4</sup> Imaam Muhammad Ibn Saalih al-'Uthaymeen (d.1421H) - said, "And Tawheedul-Asmaa' was-Sifaat is the uniqueness of Allaah (ﷺ) with regards to His →

summarized this from my book in which, I refuted one who rejects this categorization<sup>1</sup> so as to bring to reality the hopes of a number of learned men. And I ask Allaah to bring about benefit from this summarization and its source work through His graciousness and generosity.

Names and His Attributes, by affirming that which Allaah has affirmed for Himself, whether in His Book or by the tongue of His Messenger ( without tahreef (distorting the Names and Attributes), ta'teel (denial of the Names and Attributes), takyeef (saying how they are), or tamtheel (making any resemblance with the creation)." Refer to Taqreebut-Tadmuriyyah (p. 116-117) of Ibnul-'Uthaymeen.

<sup>1</sup> **Translator's Note:** Here the author is alluding to the book *al-Qawlus-Sadeed*, the source work for the translation that lies before you; it was a reply to the false allegations of Hasan 'Alee Saggaaf against the categorization of *Tawheed*.

# البِّنَابُ الْمَاكِيُّ الْمَأْوِّلِي

#### A Concise Explanation Concerning The Categories of Tawheed

The First Category: Tawheedur-Ruboobiyyah; it is to affirm that Allaah (\*\*) is the Lord, the Master, the Creator and the Sustainer of everything. It is to affirm that Allaah is the grantor of life and the grantor of death, the bringer of benefit and the bringer of harm. He is to be singled out with the answering of the supplication in times of plight. The affair belongs completely to Him and all good is in His Hand. He is All-Capable over everything, and He has no associate in that. And eemaan (faith) in the Qadar (divine pre-decree) enters into that.

The Second Category: Tawheedul-Asmaa' was-Sifaat; it is to affirm that Allaah is All-Knowing over everything and All-Capable over everything. It is to affirm that He is the Ever-Living, the Sustainer of all creation, neither drowsiness, nor sleep overtakes Him. He possesses the ever-operative will and far-reaching wisdom. It is to affirm that He is All-Hearing, All-Seeing, full of compassion and the Bestower of mercy. It is to affirm that He is ascended above the Throne and that He owns the dominion. And it is to affirm that He is the Sovereign, the Holy, the Source of Peace, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. How exalted is Allaah from that which they associate with Him. And there are other than those from the Beatiful Names and Lofty Attributes. And Tawheedul-Asmaa' was-Sifaat

"The Sovereign, the Holy, the Source of Peace, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. How exalted is Allaah from that which they associate with Him." [Sooratul-Hashr 59:23]

<sup>&</sup>lt;sup>1</sup> Translator's Note: These two sentences are derived from the aayah in the Qur'aan, ﴿ ٱلْمُلْكُ ٱلْمُقَدُّوسُ ٱلسَّلَامُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ۖ ٱلْمُعَانِدُ ٱلْمُتَكِبَّرُ ۗ ﴿ ٱلْمَلِكُ ٱلْمُتَكِبَرُ ۗ مُنْكَدِّهُ اللَّهُ اللَّ

is to have a firm and unwavering faith in them without any tahreef, or ta'teel, or takyeef, or tamtheel (resemblance).

The Third Category: Tawheedul-Uloohiyyah; it is built upon sincerity in deification of Allaah (), from love (mahabbah), fear (khawf), hope (rajaa'), reliance (tawakkul), fervent desire (raghbah), dread (rahbah) and supplication (du'aa') to Allaah alone. It is built upon sincerity in all actions of worship; the ones that are done outwardly and the ones that

Shaykhul-Islaam 'Abdul-'Azeez Ibn Baaz (d.1420H) - said, "Tahreef (distortion) means: changing the wordings of the Names and Attributes, or changing their meanings, like the saying of the Jahmiyyah that istiwaa' (ascending above) is istawlaa (conquering and having dominion over); and like the saying of some of the innovators that al-Ghadab (anger) when referring to Allaah means 'intending to punish' and that ar-Rahmah (mercy) means 'intending to send blessings.' And all of this is tahreef. And their saying about istiwaa' that it is istawlaa is tahreef of the wording, and their saying that ar-Rahmah is intending to send blessings and al-Ghadab is intending to punish is tahreef of the meaning. The true saying, however, is that istiwaa' means ascending and being above - as is clear in the Arabic language. And the Qur'aan came to show that its meaning is ascending and being above the 'Arsh (Throne) in a manner which befits Allaah's Majesty and Greatness. Likewise, al-Ghadab and ar-Rahmah are two real Attributes befitting Allaah's Majesty and Greatness - just as is the case with the rest of the Attributes reported in the Book and the Sunnah." Refer to at-Tanbeehaat 'alal-Waasitiyyah (p. 15).

<sup>&</sup>lt;sup>2</sup> Shaykhul-Islaam 'Abdul-'Azeez Ibn Baaz (d.1420H) - said, "Ta'teel (denial) means: removal of the Attributes and to deny them for Allaah (%). It is taken from their saying, 'A graceful neck without adornment (mu'attal).' So the Jahmiyyah and their like deny Allaah His Attributes and are thus called the Mu'attillah. And this saying of theirs is totally futile, since it is not possible for there to be anything in existence without attributes - and the Qur'aan and the Sunnah repeatedly affirm the Attributes in a manner befitting Allaah's Majesty and Greatness." Refer to at-Tanbeehaat 'alal-Waasitiyyah (p. 15).

<sup>&</sup>lt;sup>3</sup> Shaykhul-Islaam 'Abdul-'Azeez Ibn Baaz (d.1420H) - said, "Takyeef means: Explaining how the Attributes are. So it is not said, 'How did He ascend?' And, 'How is His Hand?' And, 'How is His Face?' Since, speaking about the Attributes of Allaah follows the same principle and is treated the same, as speaking about the Dhaat (Essence) of Allaah. So just as He has a Dhaat - and we do not know how it is, then likewise, He has Sifaat (Attributes) - and we do not know how they are either, no one knows that except Him. However, we believe in the reality of their meaning." Refer to at-Tanbeehaat 'alal-Waasitiyyah (p. 16).

are done inwardly are all for Allaah alone, without any associate. So nothing from them is for anyone other than Him, not for an Angel brought close, nor for a Prophet that is sent, let alone other than these. So this *Tawheed* is that which is comprised in the statement of Allaah (\*\*),

### ﴿ إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ۞ ﴾

# "It is You alone that we worship and it is You alone that we ask for help." [Sooratul-Faatihah 1:5]

So this is the beginning and the end of the Religion, it is the inside and the outside of it. This is the first and the last call of the Messengers. It is the meaning of the statement, 'Laa ilaaha illallaah.' Since, the ilaah (deity) is the ma'looh (one who is deified), the ma'bood (one who is worshipped) with love, awe (khashyah), honour (ijlaal), glorification (ta'dheem) and all of the types of worship. It is for the sake of this Tawheed that the creation was created and the Messengers were sent and the Books were revealed. It is due to this Tawheed that the people were divided into Believers (mu'mineen) and disbelievers (kuffaar), the fortunate people of Paradise and the wretched people of Hell.

Imaam al-Qurtubee (d.671H) - said, "Laa ilaaha illallaah: That is, there is none worthy of worship besides Allaah." Refer to the Tafseer (2/291) of al-Qurtubee. Shaykhul-Islaam Ibn Taymiyyah (d.728H) - said, "Al-Ilaah (the deity) is al-Ma'looh (the one who is deified). And al-Ma'looh is the one who is deserving of worship." Refer to Majmoo'ul-Fataawaa (10/249) and (13/200) and Iqtidaa'us-Siraatil-Mustaqeem (p. 461). Imaam Haafidh al-Hakamee (d.1377H) - said, "So the meaning of laa ilaaha illallaah is: There is no deity worthy of worship in truth, besides Allaah (laa ma'bood bi haqq illallaah)." Refer to Ma'aarijul-Qubool (2/416) of Haafidh al-Hakamee.

# البّابُ الثّانِي

#### The Opposites of These Categories

Every single category from amongst these three categories has an opposite. Shaykh Haafidh al-Hakamee (d.1377H) - said, "So once you have come to know that *Tawheedur-Ruboobiyyah* is affirmation that Allaah ()) is the Creator, the Sustainer, the Giver of Life and the Grantor of Death, the Manager of all affairs and the Controller of everything in His creation and that He has no associate in His dominion, then the opposite of that is when the servant believes in the existence of another controller along with Allaah in that which none has power over besides Allaah ()).

And once you have come to know that *Tawheedul-Asmaa' was-Sifaat* is to call upon Allaah with whatever He has named Himself with, and to describe Him with whatever He has described Himself with and whatever His Messenger Muhammad ( ) has described Him with. And it is to negate from Him *tashbeeh* (resemblance) and *tamtheel*. So the opposite of that are two matters, and the term of *al-ilhaad* (heresy) prevails over both of them:

<sup>1</sup> Shaykhul-Islaam'Abdul-'Azeez Ibn Baaz (d.1420H) - said in at-Tanbeehaat 'alal-Waasitiyyah (p. 16), "As regards to tamtheel, then it means: tashbeeh (resemblance). So it is not said, 'Allaah has a Dhaat (Essence) like ours, or resembling ours, etc.' Thus, it is not said about the Attributes of Allaah that they are like, or resembling our attributes."

<sup>&</sup>lt;sup>2</sup> Shaykh Saalih Ibn Fawzaan al-Fawzaan says in *Sharhul-'Aqeedatil-Waasitiyyah* (p. 18), "*Ilhaad* in the Arabic language is the distortion and alteration of something, and from its meaning is digging (*lahada*) a grave. Due to this, it is named as altering and moving from the road that which is in the direction of the *Qiblah*. Heresy (*ilhaad*) in the Names of Allaah and His signs is alteration and distortion of them from their realities and correct meanings to falsehood."

Firstly: Negating that from Allaah (ﷺ) and performing *ta'teel* (denial) of His perfect Attributes and sublime descriptions that have been affirmed by the Book and the *Sunnah*.

Secondly: Resembling (tashbeeh) the Attributes of Allaah (ﷺ) with the Attributes of His creation. Indeed, Allaah (ﷺ) said,

"There is nothing like unto Him and He is the All-Hearing, the All-Seeing." [Sooratush-Shooraa 42:11]

And Allaah (ﷺ) said,

"He knows what is presently before them and what will be after them, but they do not encompass it in knowledge." [Soorah Taa Haa 20:110]

And once you have come to know that *Tawheedul-Uloohiyyah* is to single out Allaah (\*\*) with all types of worship and to negate the worship of everything besides Allaah (\*\*), then the opposite of that is to direct something from the types of worship to other than Allaah (\*\*). And this is predominantly the case with the common-folk of the polytheists. And therein lies the dispute between all of the Messengers and their nations."

<sup>&</sup>lt;sup>1</sup> Refer to Ma'aarijul-Qubool (1/418) of Haafidh al-Hakamee.

#### البّاك التّاليّ

#### Tawheedur-Ruboobiyyah Alone is not enough

Indeed, Allaah (ﷺ) mentioned about the polytheists that they affirm *Tawheedur-Ruboobiyyah*. So Allaah (∰) said,

"Say: Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges every matter? They will say: Allaah! So say: Then will you not fear Him?" [Soorah Yoonus 10:31]

And He said,

"And if you asked them who created them, they would surely say: Allaah!" [Sooratuz-Zukhruf 43:87]

﴿ وَلَبِن سَأَلْتَهُم مَّن نَزَّلَ مِنَ السَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ ۚ ﴾

"And if you asked them who sends down the rain from the sky and gives life thereby to the earth after its lifelessness? They would surely say: Allaah!" [Sooratul-'Ankaboot 29:63]

And Allaah ( said,

"Is He not best who responds to the desparate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity along with Allaah? Little do you remember." [Sooratun-Naml 27:62]

So they recognized Allaah and they recognized His Lordship and His sovereignty. Despite that, this affirmation was not sufficient for them and it did not save them. And that was only due to their *Shirk* in the *Tawheed* of worship, which is the meaning of *Laa ilaaha illallaah*. Due to this, Allaah (3) said about them,

Shaykhul-Islaam Ibn Taymiyyah (d.728H) - says in Majmoo'ul-Fataawaa (3/102-103), "The meaning of Tawheed is not Tawheedur-Ruboobiyyah only - and that is the belief that Allaah alone is the Creator of the world - as some of the people of kalaam (theological rhetoric) and tasawwuf think. So they think that if they affirm that - along with its proofs - then they have affirmed the objective of Tawheed! They believe that if they testify to this and become engrossed in it, then they have become engrossed in the objective of Tawheed. So if a man affirms the Attributes of Allaah (\*\*), which He deserves, and negates everything that must be negated from Him ->

# ﴿ وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿ ﴾

"And most of them do not believe in Allaah, except whilst they associate others with Him." [Soorah Yoosuf 12:106]

Ibn 'Abbaas ( ) said, "From their belief was that when it was said to them, 'Who created the heavens and who created the earth and who created the mountains?' They would say, 'Allaah.' However, they were still polytheists." 1

And 'Ikrimah said, "When you ask them who created them and who created the heavens and the earth, they say: Allaah. So that was their belief in Allaah, yet they worshipped other than Him."<sup>2</sup>

and affirms that He alone is the Creator of everything - he is still not a Muwwahhid (one who affirms Tawheed), until he testifies that there is no Ilaah (deity) except Allaah alone. And the *Ilaah* is the one who is deified and worshipped and He is deserving of worship, and He is not the *Ilaah* solely based upon the meaning that He is the one who has the power to create and originate. So if the explainer explains Tawheed to mean the one who has the power to create and originate and he believes that this is the most particularized description of al-Ilaah, and he makes this affirmation the utmost goal of Tawheed - as is done, then the people who exercise kalaam in the Attributes of Allaah, and those who relate this from Abul-Hasan (al-Ash'aree) and follow him in it - they do not know the reality of Tawheed with which Allaah sent His Messenger ( ). So the pagan Arabs used to accept that Allaah alone was the creator of everything, but despite this, they were still disbelievers... So everyone who accepts that Allaah (ﷺ) is the Lord of everything and its Creator must be a servant of Him alone, and a caller upon Him alone, hoping in Him alone, having fear of Him alone, making allegiance and enmity with Him alone, and obeying His Messengers, and ordering what He orders and prohibiting what He prohibits."

<sup>&</sup>lt;sup>1</sup> Refer to Jaami'ul-Bayaan (no. 15203) of at-Tabaree.

<sup>&</sup>lt;sup>2</sup> Refer to Jaami'ul-Bayaan (no. 15204) of at-Tabaree.

And Mujaahid (d.104H) - said, "Their belief in Allaah was their statement, 'Allaah created us, sustained us and will grant us death.' So this was *eemaan* along with associating other than Him along with Him."

And 'Abdur-Rahmaan Ibn Zayd Ibn Aslam said, "No one worships something other than Allaah along with Him, except that he believes in Allaah and knows that He is his Lord, and that Allaah created him and sustained him, but he commits *Shirk* along with Him. Do you not see how Ibraaheem (ﷺ) said,

"Have you not seen what you have been worshipping, you and your ancient forefathers? Indeed, they are enemies to me, except the Lord of the worlds." [Sooratush-Shu'araa' 26:75-77]

Indeed, he knew that they were worshipping the Lord of the worlds along with whatever they were worshipping. He said: So no one commits *Shirk*, except that he believes in Him. Do you not see how the Arabs used to respond saying, 'Here I am at your service. O Allaah, here I am, here I am at your service. You have no associate, except for the associate that is Yours and you have mastery over him and he has no mastery over You.' This is what the polytheists used to say."<sup>2</sup>

And Allaah (ﷺ) said,

<sup>&</sup>lt;sup>1</sup> Refer to Jaami'ul-Bayaan (no. 15206) of at-Tabaree.

<sup>&</sup>lt;sup>2</sup> Refer to Jaami'ul-Bayaan (8/77-79) of at-Tabaree.

"So do not attribute equals to Allaah whilst you know." [Sooratul-Baqarah 2:22]

Ibn 'Abbaas ( 'S) said, "That is, do not associate other than Allaah along with Him as equals who cannot bring about benefit nor harm, whilst you know that you have no lord who sustains you other than Him. Indeed, you know that which the Messenger ( ) calls you to from His *Tawheed* is the truth about which, there is no doubt."

And Qataadah (d.104H) - 🤏 - said, "That is, you know that Allaah has created you and created the heavens and the earth, but then you make equals for Him?!"<sup>2</sup>

Indeed, Ibnul-Qayyim (d.751H) - \* - mentioned from Ibn 'Abbaas (\*) concerning that *tafseer* (explanation) of the statement of Allaah (\*),

"The praise is for Allah, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate others with their Lord." [Sooratul-An'aam 6:1]

He mentioned that Ibn 'Abbaas (\*) said, "He means: They made equals with Me from My creation, such as the stones and idols after they affirmed My blessing and My Lordship."

<sup>&</sup>lt;sup>1</sup> Refer to Jaami'ul-Bayaan (1/164) of at-Tabaree.

<sup>&</sup>lt;sup>2</sup> Refer to Jaami'ul-Bayaan (1/164) of at-Tabaree.

<sup>&</sup>lt;sup>3</sup> Refer to Ighaathatul-Lahfaan (2/226) of Ibnul-Oavvim.

And from the proofs that the polytheists recognized the Lordship of Allaah are their own statements. Zuhayr Ibn Abee Sulamee said in his famous ancient poetry,

'So do not conceal whatever is in your souls from Allaah, In order to hide it; no matter what is hidden, Allaah knows it. It has been deferred, placed in a Book and accumulated, For a Day of Reckoning, or it is hastened to be avenged.'

Ibn Katheer (d.774H) - — mentioned these lines of poetry and then said, "Indeed, this *Jaahilee* poet recognized the existence of the Maker, His knowledge of the details, the Resurrection, the recompense and the writing down of the actions within the pages for the Day of Judgement."

And Ibn Jareer (d.310H) - said, "Indeed, some of the ignorant people in al-Jaahiliyyah (pre-Islaamic times of ignorance) used to recite,

'Do the young women not beat their racing camels? Will my Lord, ar-Rahmaan not cut off their right hands?'

And Salaamah Ibn Jandal at-Tahawee recited,

'You have quickly caught up to us for our work against You.

And whatever ar-Rahmaan wills, He expresses and puts into effect.'"<sup>2</sup>

And there are many other proofs for this. Along with that, they were still polytheists, because they worshipped other than Allaah along with Him.

<sup>&</sup>lt;sup>1</sup> Refer to the Tafseer (4/238) of Ibn Katheer.

<sup>&</sup>lt;sup>2</sup> Refer to Jaami'ul-Bayaan (1/58) of Ibn Jareer at-Tabaree.

# البّاكِ الهِرَائِعِ

#### Mentioning Some of the Proofs For These Categories

So these three categories of *Tawheed* have many proofs and numerous evidences in the Book of Allaah and the *Sunnah* of His Messenger (\*\*), which cannot be enumerated. These proofs are known to anyone with the slightest familiarity with the texts of the Book and the *Sunnah*. Rather, even to the one who has memorized the opening of the Book (i.e. Sooratul-Faatihah)<sup>1</sup> and Sooratun-Naas will find therein that which satisfies and suffices in terms of clarity of proof and brightness of evidence for this categorization. Rather, it is the greatest of confirmed *Sharee'ah* realities in the Book and the *Sunnah*.

[1]: From the proofs for Tawheedur-Ruboobiyyah is the statement of Allaah (ﷺ),

"The praise is for Allaah, Lord of the worlds." [Sooratul-Faatihah 1:2]

<sup>&</sup>lt;sup>1</sup> Refer to *Madaarijus-Saalikeen* (1/24) of Ibnul-Qayyim and what occurs after his statement, "Chapter: Concerning the comprehensiveness of this *soorah* with regards to the three categories of *Tawheed*."

"Unquestionably, His is the creation and the command; blessed is Allaah, Lord of the worlds." [Sooratul-A'raaf 7:54]

And Allaah (ﷺ) said,

"Say: Who is the Lord of the heavens and the earth? Say: Allaah." [Sooratur-Ra'd 13:16]

﴿ قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَا إِن كُنتُمْ تَعْلَمُونَ ﴿ قُل مَن رَّبُ ٱلسَّمَاوَاتِ سَيَقُولُونَ لِلَّهِ ۚ قُل اللَّمَاوَاتِ اللَّهَ وَرَبُ ٱلْعَرْشِ ٱلْعَظِمِ ﴿ سَيقُولُونَ لِلَّهِ ۚ قُل اَّفَلاَ اللَّهَ عُورَبُ ٱلْعَرْشِ ٱلْعَظِمِ ﴿ سَيقُولُونَ لِلَّهِ ۚ قُل اَّفَلاَ اللَّهَ عُورَتُ اللَّهِ قَلْ مَن بِيدهِ مَلكُوتُ كُلِّ شَيْءٍ وَهُو تَجُيرُ وَلاَ تَتَقُورَنَ ﴿ وَلاَ تَتَقُورَنَ فَي اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُولَا اللهُ ال

"Say: To whom belongs the earth and whoever is in it, if you should know? They will say: To Allaah. Say: Then will you not remember? Say: Who is Lord of the seven heavens and Lord of the Great Throne? They will say: To Allaah. Say: Then will you not fear Him. Say: In whose hand is the realm of all things – and He protects whilst none can protect against Him – if you should know?" [Sooratul-Mu'minoon 23:84-89]

And Allaah (ﷺ) said,

"That is Allaah, your Lord; then blessed is Allaah, Lord of the worlds." [Soorah Ghaafir 40:64]

And Allaah (ﷺ) said,

"Allaah is the Creator of all things, and He is, over all things, Disposer of affairs." [Sooratuz-Zumar 39:62]

And there are other aayaat.

[2]: And from the proofs of *Tawheedul-Uloohiyyah* is the statement of Allaah (ﷺ),

"The praise is for Allaah." [Sooratul-Faatihah 1:2]

This is because the meaning of Allaah is *al-Ma'looh* (the one who is deified), *al-Ma'bood* (the one who is worshipped). And He said,

"It is You alone that we worship and it is You alone that we ask for help." [Sooratul-Faatihah 1:5]

﴿ يَتَأَيُّنَا ٱلنَّاسُ ٱعۡبُدُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُمْ وَٱلَّذِينَ مِن قَبَلِكُمْ لَقَالُكُمْ لَلَّذِي خَلَقَكُمْ وَٱلَّذِينَ مِن قَبَلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾ لَعَلَّكُمْ تَتَّقُونَ ﴿ ﴾

"O mankind! Worship your Lord, who created you and those before you, that you may become righteous." [Sooratul-Baqarah 2:21]

And He said,

﴿ فَٱعْبُدِ ٱللَّهَ مُخْلِطًا لَّهُ ٱلدِّينَ ۚ ۞ أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ۚ وَٱلَّذِينَ ٱخَالِصُ ۚ وَٱلَّذِينَ ٱخَّادُهُمْ إِلَّا لِيُقَرِّبُونَاۤ وَالَّذِينَ ٱلَّذِينَ ٱللَّهِ زُلْفَىٰۤ ﴾ إِلَى ٱللَّهِ زُلْفَىٰٓ ﴾

"So worship Allaah, being sincere to Him in Religion. Unquestionably, for Allaah is the pure Religion. And those who take protectors besides Him say: We only worship them so that they may bring us nearer to Allaah in position." [Sooratuz-Zumar 39:2-3]

And He said,

"Say: Allaah alone do I worship, sincere to Him in my Religion. So worship what you will besides Him." [Sooratuz-Zumar 39:14-15]

"And they were not commanded, except to worship Allaah, being sincere to Him in Religion, inclining to truth, and to establish Prayer and pay the zakaat. And that is the correct Religion." [Sooratul-Bayyinah 98:5]

And there are other proofs.

[3]: And from the proofs for Tawheedul-Asmaa' was-Sifaat is the statement of Allaah (ﷺ),

"The Most Merciful, the Bestower of Mercy. Master of the Day of Recompense." [Sooratul-Faatihah 1:3-4]

And Allaah ( said,

"Say: Call upon Allaah, or call upon the Most Merciful. Whichever name you call with, to Him belong the best Names." [Sooratul-Israa' 17:110]

#### ﴿ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿ ﴾

"Do you know of any similarity to Him?" [Soorah Maryam 19:65]

And He said,

"Allaah, there is no deity besides Him. To Him belong the best Names." [Soorah Taa Haa 20:8]

And He said,

"There is nothing like unto Him, and He is the All-Hearing, the All-Seeing." [Sooratush-Shooraa 42:11]

And there is the end of Sooratul-Hashr and other than that from the aayaat.

### البِّناتِ الْجِنَامِينِ

#### Comprehensive Aayaat Containing The Three Categories of Tawheed

So from the *aayaat* that have combined the three categories of *Tawheed* is the statement of Allaah ( ) in Soorah Maryam,

"Lord of the heavens and the earth and whatever is between them – so worship Him and have patience for His worship. Do you know of any similarity to Him?" [Soorah Maryam 19:65]

The Shaykh, al-'Allaamah 'Abdur-Rahmaan as-Sa'dee (d.1376H) - said in elucidating upon the indication of this aayah towards that, "It (i.e. the aayah) comprises tremendous foundations. It comprises Tawheedur-Ruboobiyyah, and indicates that He () is the Lord, the Creator, the Sustainer and the Manager of everything. It comprises the Tawheed of al-Uloohiyyah and al-'Ibaadah¹ and it indicates that He () is the Deity, the Ma'bood (one who is worshipped). And it indicates that His Lordship

<sup>&</sup>lt;sup>1</sup> Shaykhul-Islaam Ibn Taymiyyah (d.728H) - said, "Worship (al-'Ibaadah) is a comprehensive term covering everything that Allaah loves and is pleased with – whether saying, or actions, outward and inward." Refer to Majmoo'ul-Fataawaa (10/149) of Ibn Taymiyyah.

Imaam al-Qurtubee (d.671H) - \* said, "The root of 'ibaadah is humility and submissiveness. The various duties that have been prescribed upon the people are called 'ibaadaat (acts of worship), since what is required is that these acts of worship must be done with humility and submissiveness to Allaah (1)." Refer to al-Jaami' li-Ahkaamil-Qur'aan (1/225), and (17/56) of al-Qurtubee.

(ruboobiyyah) obligates His worship and His Tawheed. Due to this, the letter faa' occurs in His statement, "So worship Him." The letter faa' indicates the reason. That is: So since He is the Lord of everything, then He must be the true Ma'bood (one who is worshipped), so worship Him. And from it is patient forbearance in His (1881) worship. It is to struggle against the soul, to train it and to carry it upon the worship of Allaah (%). So entering into this are the highest types of patience. It is patience upon the obligations and the supererogatory acts of worship and patience upon the unlawful acts and the detested affairs. patience upon calamities enters into that. So patience upon that and refraining from bitterness and being pleased with Allaah concerning that is from the greatest acts of worship. This enters into His statement, "And have patience for His worship." And it comprises that Allaah ( ) has perfect Names and Attributes, magnificent descriptions and sublime power. And there is no one who is similar, or comparable, or equal to Him in that. Rather, He is to be singled out in absolute perfection from all angles and interpretations."

<sup>&</sup>lt;sup>1</sup> Refer to al-Muwaahibur-Rabbaaniyyah minal-Aayaatil-Qur'aaniyyah (p. 44-45) of 'Abdur-Rahmaan as-Sa'dee.

### البِّناكِ السِّيناكِين

#### All of the Qur'aan Affirms This Tawheed

So after mentioning that every group calls its falsehood *Tawheed*, Ibnul-Qayyim (d.751H) - said whilst explaining that that the *Qur'aan* proves the types of *Tawheed*,

"As for the *Tawheed* which the Messengers called to and which was revealed in the Books, then it is of two types: *Tawheed* in knowledge and affirmation (*al-ma'rifah wal-ithbaat*) and *Tawheed* in actions and intentions (*at-talab wal-qasd*).

The First Type: So the first thing is the affirmation of the reality of the essence of Allaah the Exalted and His Attributes and His Actions and His Names, and what He spoke in His Books, and what He spoke to whomever He wished from amongst His servants. It is also the affirmation of the comprehensiveness of His Predestination (qadaa') and His Pre-Decree (qadar) and His Wisdom (hikmah). Indeed the Qur'aan has clarified this in an open declaration as is found in the beginning of Sooratul-Hadeed, and Soorah Taa Haa; and towards the end of al-Hashr and in the beginning of as-Sajdah, and in the beginning of Aali-'Imraan and in all of Sooratul-Ikhlaas, and in other than them.

**The Second Type:** The second type is what is demonstrated in Sooratul-Kaafiroon and in the statement of Allaah the Exalted,

﴿ قُلْ يَتَأَهَلَ ٱلْكِتَبُ تَعَالُواْ إِلَىٰ كَلِمَةِ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلًا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِ شَيْعًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهَ فَإِن تَوَلَّواْ فَقُولُواْ ٱشْهَدُواْ بِأَنَّا مُسْلِمُونَ ﴾

"Say: O People of the Book! Come to a word between us and you that we will not worship anyone besides Allaah and we will not associate anything with Him and we will not take each other as lords besides Allaah. So if they turn away, say: Bear witness that we are Muslims." [Soorah Aali-'Imraan 3:64]

This can also be seen at the beginning of Soorah Tanzeelul-Kitaab and at its end. It is also contained in the beginning, middle and end of Sooratul-Mu'minoon. It is also at the beginning of Sooratul-A'raaf and at its end; and in most of Sooratul-An'aam and in the great majority of the *Soorahs* (chapters) of the *Qur'aan*. Rather, it is in every *soorah* of the *Qur'aan*. So it demonstrates the two types of *Tawheed*, testifies to it and calls to it.

So verily the Qur'aan consists of either information (akhbaar) about Allaah and His Names and His Attributes and His Actions and His Statements - so it is the Tawheed of knowledge ('ilm) and information (akhbaar). Or the Our'aan consists of calling the servants of Allaah to His Oneness and not associating partners with Him, and leaving off whatever is worshipped besides Him. So this is Tawheed of intentions (iraadah) and actions (talab). Or the Qur'aan consists of ordering and prohibiting and the obligation of obeying His commands and prohibitions. So these are the rights of Tawheed and its completion. Or the Qur'aan informs of the nobility of the people of Tawheed and what is done to them in the world and how they will be honoured due to it in the Hereafter, so it is the reward of Tawheed. Or the Our'aan consists of information about the people of Shirk and what was by them in the world and what they shall receive of exemplary punishment and torment, so this is the recompense of those who leave from the rule of Tawheed. So all of the Our'aan deals with Tawheed, its rights, its rewards and all of it deals with the affair of Shirk, its people and their recompense.

﴿ ٱلْحَمْدُ لِلّهِ رَبِّ ٱلْعَلَمِينَ ۞ ٱلرَّحْمَنِ ٱلرَّحِيمِ ۞ مَللِكِ

يَوْمِ ٱلدِّينِ ۞ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۞ ٱهْدِنَا

ٱلصِّرَاطَ ٱلْمُسْتَقِيمَ ۞ صِرَاطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ

ٱلْمِعْرَاطَ ٱلْمُسْتَقِيمَ ۞ كَلِيْهِمْ وَلَا ٱلضَّالِينَ ۞ ﴾

So, "The praise is for Allaah," is Tawheed. "Lord of the worlds," is Tawheed. "The Most Merciful, the Bestower of Mercy," is Tawheed. "Master of the Day of Recompense," is Tawheed. "You alone do we worship," is Tawheed. "And You alone do we ask for help," is Tawheed. "Guide us to the Straight Path," is Tawheed that comprises asking for guidance to the path of the people of Paradise, those whom Allaah has bestowed His favour upon, "not those upon whom is Your Anger, nor those who are misguided," those who departed from Tawheed."

And ash-Shawkaanee (d.1250H) - said in the introduction of his priceless book, *Irshaaduth-Thiqaat*, "And know that the quotation of the aayaat in the Qur'aan to affirm every intended meaning from amongst these intended meanings, and affirming that the Sharee'ah affirms them is not in need of someone reading the entire Qur'aan. Since, if he were to take a bound copy of the Noble Qur'aan, then he may stop at any place he wants and in any place he loves and in any place he desires, and he will find it loaded with Tawheed from its opening to its closing."<sup>2</sup>

<sup>&</sup>lt;sup>1</sup> Refer to Madaarijus-Saalikeen (3/449-450) of Ibnul-Qayyim.

<sup>&</sup>lt;sup>2</sup> Refer to Irshaaduth-Thiqaat ilaa Ittifaaqish-Sharaa'i' 'alat-Tawheed wal-Ma'aad wan-Nabuwwaat (p. 4) of Muhammad Ibn 'Alee ash-Shawkaanee.

# البّاكِ السِّيّابِغ

#### The Categorization of Tawheed is A Sharee'ah Reality That Becomes Known through Careful Study

Imaam Muhammad al-Ameen ash-Shanqeetee (d.1393H) - said, "Indeed, a careful study of the magnificent *Qur'aan* indicates that the *Tawheed* of Allaah is divided into three categories:

**The First Category:** The *Tawheed* of Allaah in His *Ruboobiyyah* (Lordship). The natural dispositions of the intelligent ones are inclined towards this category of *Tawheed*. Allaah (\*\*) said,

"And if you asked them who created them, they would surely say Allaah." [Sooratuz-Zukhruf 43:87]

And He said,

﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَرَ وَمَن يُخْرِجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱللَّهُ ۚ فَقُلْ أَفَلًا تَتَّقُونَ ﴾ ٱلْحَيِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلًا تَتَّقُونَ ﴾

"Say: Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges every matter?

They will say: Allaah. So say: Then will you not fear Him?" [Soorah Yoonus 10:31]

And Fir'awn rejected this category of Tawheed in his statement,

"Fir'awn said: And what is the Lord of the worlds?" [Sooratush-Shu'araa' 26:23]

So he feigned ignorance whilst being well-acquainted with the fact he himself was merely a servant who had been given authority. The proof for this is the statement of Allaah (ﷺ),

"He (Moosaa) said: You have already known that none has sent down these signs, except the Lord of the heavens and the earth as evidence." [Sooratul-Israa' 17:102]

And He said,

"And they rejected them, while their inner selves were convinced thereof, out of injustice and haughtiness." [Sooratun-Naml 27:14]

And this category of *Tawheed* does not benefit, except with sincerity in worship to Allaah, as Allaah (\*) said,

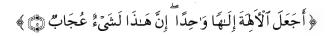
# ﴿ وَمَا يُؤْمِنُ أَكَّ تُرْهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿ ﴾

"And most of them do not believe in Allaah, except whilst they associate others with Him." [Soorah Yoosuf 12:106]

And the aayaat that prove this are very many.

The Second Category: The Tawheed of Allaah ( ) in His worship. And the general rule concerning this category of Tawheed is the actualization of the meaning of, 'laa ilaaha illallaah.' And it consists of negation (nafee) and affirmation (ithbaat). So the meaning of the negation (nafee) is to denounce all types of objects of worship besides Allaah, regardless of who they may be, in all types of worship, regardless of what it may be.

And the meaning of affirmation (*ithbaat*) is to single out Allaah (ﷺ) alone with all types of worship in sincerity (*ikhlaas*), in the manner that He has legislated upon the tongues of His Messengers — may peace and salutations be upon them.¹ And many of the *aayaat* of the *Qur'aan* speak about this category of *Tawheed*. And it was concerning this that the battles between the Messengers and their nations took place.²



<sup>&</sup>lt;sup>1</sup> Shaykhul-Islaam Ibn Taymiyyah (d.728H) - said, "Worship (al-'Ibaadah) is obedience to Allaah by following that which He ordered upon the tongues of His Messengers." Refer to Majmoo'ul-Fataawaa (10/149) of Ibn Taymiyyah.

<sup>&</sup>lt;sup>2</sup> Imaam Ibn Abil-'Izz - said in Sharhul-'Aqeedatit-Taahawiyyah (1/28-29), "The Tawheed to which the Messengers called and for which the Books were revealed is Tawheedul-Ilaahiyyah; that Allaah alone has the right to be worshipped, without ascribing any partner to Him in this; and this encompasses Tawheedur-Ruboobiyyah. Indeed, the Arab polytheists (mushrikeen) used to acknowledge Tawheedur-Ruboobiyyah and that the Creator of the heavens and the earth was One."

"Has he made the gods into one God? Indeed, this is a strange thing." [Soorah Saad 38:5]

And from the *aayaat* that prove this category of *Tawheed* is the statement of Allaah (ﷺ),

"So know that there is no deity besides Allaah and ask forgiveness for your sin." [Soorah Muhammad 47:19]

And He said,

"And We certainly send to every nation a Messenger saying: Worship Allaah and avoid false deities." [Sooratun-Nahl 16:36]

And He said,

"And We sent not before you any Messenger, except that We revealed to him that there is no deity except Me, so worship Me." [Sooratul-Anbiyaa 21:25]

"And ask those We sent before you from our Messengers; have We made besides the Most Merciful deities to be worshipped?" [Sooratuz-Zukhruf 43:45]

And He said,

"Say: It is only revealed to me that your god is one God; so will you be Muslims?" [Sooratul-Anbiyaa' 21:108]

So he ( was commanded in this noble aayah to say: That which has been revealed to me is limited to this category of Tawheed. This is due to the fact that the statement, 'laa ilaaha illallaah,' includes everything that came in the Books. This is because it necessitates obedience to Allaah by worshipping Him alone. So that comprises all of the beliefs, commands and prohibitions and whatever comes as a result of that from reward and punishment. And the aayaat concerning this category of Tawheed are many.

The Third Category: The *Tawheed* of Allaah ( ) in His Names and Attributes. And this category of *Tawheed* is built upon two foundations:

Firstly: Freeing Allaah ( ) from any resemblance to the creation in their attributes, as Allaah ( ) said,

"There is nothing like unto Him." [Sooratush-Shooraa 42:11]

Secondly: Belief in whatever Allaah described Himself with, or His Messenger ( ) described Him with in a manner that befits His perfection and majesty, as Allaah said after His statement, "There is nothing like unto Him,"

"And He is the All-Hearing, the All-Seeing." [Sooratush-Shooraa 42:11]

So this cuts off all hopes and aspirations of every knowing the *kayfiyyah* (modality) of His description. Allaah (ﷺ) said,

"He (Allaah) knows what is presently before them and what will be after them, but they do not encompass it in knowledge." [Soorah Taa Haa 20:110]

And we have already mentioned this study completely in clarifying the aayaat of the Qur'aan found in Sooratul-A'raaf.

So the magnificent *Qur'aan* contains many proofs that the disbelievers were familiar with His (ﷺ) *Ruboobiyyah*, which obligates His oneness of worship. Due to that, Allaah addresses them concerning *Tawheedur-Ruboobiyyah* with an inquisitive affirmation. So since they affirmed His *Ruboobiyyah*, it obligated upon them that He is the One who deserves to be worshipped alone. And the *Qur'aan* censures them opposing their

association of other than Him along with Him, as He alone is the Lord. This is because whosoever recognizes that Allaah alone is the Lord, he is therefore obligated to recognize that He is the One who deserves to be worshipped alone.

And from the examples of that is the statement of Allaah (ﷺ),

"Say: Who provides for you from the heaven and the earth? Or who controls hearing and sight..." [Soorah Yoonus 10:31]

Up until He said,

"So they will say: Allaah." [Soorah Yoonus 10:31]

So when they affirmed His Ruboobiyyah, He censured them by objecting to their association of other than Him along with Him, with His statement,

"So say: Then will you not fear Him?" [Soorah Yoonus 10:31]

And from that is the statement of Allaah (ﷺ),

"Say: To whom belongs the earth and whoever is in it, if you should know? They will say: To Allaah." [Sooratul-Mu'minoon 23:84-85]

So when they affirmed this, Allaah censured them by objecting to their *Shirk* with His statement,

"Say: Then will you not remember?" [Sooratul-Mu'minoon 23:85]

Then He said,

"Say: Who is Lord of the seven heavens and Lord of the Great Throne? They will say: To Allaah." [Sooratul-Mu'minoon 23:86-87]

So when they affirmed this, Allaah censured them by objecting to their Shirk with His statement,

"Say: Then will you not fear Him." [Sooratul-Mu'minoon 23:87]

Then He said,

"Say: In whose hand is the realm of all things – and He protects whilst none can protect against Him – if you should know? They will say: To Allaah." [Sooratul-Mu'minoon 23:88]

So when they affirm that, Allaah censures them by objecting to their *Shirk* with His statement,

"Say: Then how are you deluded?" [Sooratul-Mu'minoon 23:89]

And from that is His ( ) statement,

"Say: Who is the Lord of the heavens and the earth? Say: Allaah." [Sooratur-Ra'd 13:16]

So when the recognition was confirmed, Allaah censured them by objecting to their *Shirk* with His statement,

"Say: Have you then taken besides Him allies not possessing even for themselves any benefit or any harm?" [Sooratur-Ra'd 13:16]

And from that is His ( ) statement,

"And if you asked them who created the heavens and the earth and subjected the sun and the moon, they would surely say: Allaah." [Sooratul-'Ankaboot 29:61]

So when the recognition was confirmed, Allaah censured them by objecting to their Shirk with His statement,

"Then how are they deluded?" [Sooratul-'Ankaboot 29:61]

And Allaah (ﷺ) said,

"And if you asked them who sends down the rain from the sky and gives life thereby to the earth after its lifelessness? They would surely say: Allaah!" [Sooratul-'Ankaboot 29:63]

So when their affirmation of this had been confirmed, Allaah censured them by objecting to their *Shirk* with His statement,

"Say: The praise is for Allaah; but most of them do not reason." [Sooratul-'Ankaboot 29:63]

And Allaah said,

"And if you asked them who created the heavens and earth, they would surely say: Allaah." [Soorah Luqmaan 31:25]

So when their affirmation of this had been confirmed, Allaah censured them by objecting to them with His statement,

"Say: The praise is for Allaah; but most of them do not know." [Soorah Lugmaan 31:25]

And Allaah (ﷺ) said,

﴿ ءَ اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿ قَالَ أَمَّنَ خَلَقَ ٱلسَّمَوَٰ وَٱلْأَرْضَ وَاللَّارِضَ وَاللَّارِضَ وَأَنزَلَ لَكُم مِّرَ السَّمَآءِ مَآءً فَأَنْبَتْنَا بِهِ عَدَآبِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَن تُنْبِتُواْ شَجَرَهَآ ۗ ﴾

"Is Allaah better or what they associate with Him? Is it not He who created the heavens and the earth and sent down for you rain from the sky, causing to grow thereby gardens of joyful beauty which you could not otherwise have grown the trees thereof?" [Sooratun-Naml 27:59-60]

And there is no doubt that the answer, besides which they have no other answer whatsoever is: The one who is able to create the heavens and the earth and whatever He mentioned along with them is better than the inanimate objects, which are not able to do anything. So when their recognition of that had been determined, Allaah censured them by objecting to them with His statement,

"Is there a deity with Allaah? Rather, they are a people who ascribe equals." [Sooratun-Naml 27:60]

Then Allaah (ﷺ) said,

"Is it not He who made the earth a stable ground and placed within it rivers and made for it firmly set mountains and placed between the two seas a barrier?" [Sooratun-Naml 27:61]

And there is no doubt that the answer, besides which there is no other answer, is similar to the one that came before it. So when their recognition of that had been determined, Allaah censured them by objecting to them with His statement,

"Is there a deity with Allaah? Rather, most of them do not know." [Sooratun-Naml 27:61]

Then Allaah (繼) said,

"Is it not He who responds to the desparate one when he calls upon Him and removes evil and makes you inheritors of the earth?" [Sooratun-Naml 27:62]

And there is no doubt that the answer is similar to the one that came before it. So when their affirmation of that is confirmed, Allaah censured them by objecting to them with His statement,

"Is there a deity with Allaah? Little do you remember." [Sooratun-Naml 27:62]

Then Allaah (鱶) said,

"Is it not He who guides you through the darknesses of the land and sea and who sends the winds as good tidings before His mercy?" [Sooratun-Naml 27:63]

And there is no doubt that the answer is similar to the one that came before it. So when their affirmation of that had been confirmed, Allaah censured them by objecting to them with His statement,

"Is there a deity with Allaah? High is Allaah above whatever they associate with Him." [Sooratun-Naml 27:63]

Then He (ﷺ) said,

"Is it not He who begins creation and then repeats it and who provides for you from the heaven and the earth?" [Sooratun-Naml 27:64]

And there is no doubt that the answer is similar to the one that came before it. So when their affirmation of that had been confirmed, Allaah censured them by objecting to them with His statement,

"Is there a deity with Allaah? Say: Produce your proof, if you are truthful." [Sooratun-Naml 27:64]

And Allaah said,

"Allaah is the One who created you, then provided for you, then will cause you to die, and then will give you life. Are their any of your associates who do anything from that?" [Sooratur-Room 30:40]

And there is no doubt that the answer, besides which there is no other answer whatsoever, is no. That is, there is no one from amongst our associates who is capable of doing anything from that which has been mentioned, such as creating, sustaining, granting life and granting death. So when their recognition of that has been determined, then Allaah censured them by objecting to them with His statement,

"Exalted is He and high above what they associate with Him." [Sooratur-Room 30:40]

And the *aayaat* like this are very many. So due to that, we have mentioned in other than this place that all the questions connected to *Tawheedur-Ruboobiyyah* are inquiries of affirmation. What is intended by them is that when they affirm that, it results in them being censured and opposed due to that affirmation. This is because the one who affirms

Ruboobiyyah is thereby obligated to affirm al-Uloohiyyah (oneness of worship) by necessity. The likes of this is found in the statement of Allaah (ﷺ),

"Can there be any doubt about Allaah?" [Soorah Ibraaheem 14:10]

And His statement,

"Say: Is it other than Allaah I should desire as a lord?" [Sooratul-An'aam 6:164]

So even though some of the Scholars have claimed that this inquiry is an inquiry of objection, that is because careful study of the *Qur'aan* indicates that the inquiry connected to *Ruboobiyyah* is an inquiry of affirmation and not an inquiry of objection. This is because they do not deny the *Ruboobiyyah*, as you have seen in many *aayaat*, which prove that.

So you will find, if Allaah so wills, speech concerning the categories of *Tawheed* in many places within this blessed book in accordance to their appropriateness in the *aayaat*, which we will be speaking about to explain with other *aayaat*." End of ash-Shanqeetee's - words.

Indeed, I have quoted his speech at length due to its importance. Indeed, he - has notified therein about the three categories of *Tawheed*, which are taken from careful studies of the texts of the noble *Qur'aan*. So with this, it becomes known that this categorization is from the *Sharee'ah* realities that are derived from the Book of Allaah ().

<sup>&</sup>lt;sup>1</sup> Refer to Adwaa'ul-Bayaan (3/410-414) of ash-Shanqeetee.

And they are not an affair of technical terminology that was produced by some of the Scholars.

The Shaykh, al-'Allaamah Bakr Aboo Zayd – may Allaah preserve him – said, "This categorization through careful study was found amongst the early Scholars of the Salaf. It was pointed out by Ibn Mandah (d.395H), Ibn Jareer at-Tabaree (d.310H) and other than the two of them. It was affirmed by Shaykhul-Islaam Ibn Taymiyyah (d.728H) and Ibnul-Qayyim (d.751H). And it was affirmed by az-Zubaydee in Taajul-'Uroos and by our Shaykh, ash-Shanqeetee (d.1393H) in Adwaa'ul-Bayaan, just as it was affirmed by others ( ). So it is a complete study of the Sharee'ah texts, and it has been been in continuous usage amongst the people of every science, just as careful study of the Arabic language finds that it has been divided into nouns, verbs and letters. And the Arabs did not consider this insignificant, and they did not find fault with the one who coined this terminology. And the affair is likewise with all of the types of careful study."

So the one who has not believed in these three categories of *Tawheed*, which are derived from the texts of the *Sharee'ah* has not believed in *Tawheed* itself. Since, the *Tawheed* that is sought by the *Sharee'ah* is *eemaan* (belief) in the *wahdaaniyyah* (oneness) of Allaah in His *Ruboobiyyah* (lordship), His *Uloohiyyah* (oneness of worship) and His Names and His Attributes. So whoever does not come with all of this, then he is not a *muwahhid* (one who believes in *Tawheed*).

 $<sup>^{\</sup>rm 1}$  Refer to at-Tahdheer min Mukhtasaraatis-Saaboonee fit-Tafseer (p. 30) of Bakr Aboo Zayd.

### البِّناكِ الشَّامِينَ

# The Statement of Tawheed Indicates This Categorization

Rather, the word of Tawheed, laa ilaaha illallaah, which is the basis and foundation of the Religion proves the three categories of Tawheed, as Shaykhul-Islaam Ibn Taymiyyah (d.728H) - said, "And the testimony that there is no deity worthy of worship besides Allaah (laa ilaaha illallaah) contains spiritual concerns. And they are the three fundamental principles: Tawheedur-Ruboobiyyah, Tawheedul-Uloohiyyah and Tawheedul-Asmaa' was-Sifaat. And the Religions of the Messengers and whatever was revealed to them revolve around these three fundamental principles. So these great principles are indicated and testified to by the intellects and natural inclinations."

As for the aspect of this tremendous word indicating the three categories of *Tawheed*, then that is fully apparent to whoever contemplates upon it. Indeed, it indicates the affirmation of worship for Allaah and the negation of worship from anyone else besides Him. Likewise, it also indicates the *Tawheed* of *ar-Ruboobiyyah* (Lordship), since it is no appropriate for the powerless to be an *ilaah* (deity). And it indicates the *Tawheed* of the Names and Attributes, since the one who is devoid of names and attributes is nothing. Rather, he is purely non-existent, as some of the Scholars used to say, 'The one who commits *tashbeeh* (resemblance) worships an idol and the one who commits *ta'teel* (denial) worships nothing. And the *muwahhid* (adherent to *Tawheed*) worships the Deity of the earth and the heavens.'<sup>2</sup>

<sup>&</sup>lt;sup>1</sup> Refer to at-Tanbeehaatus-Sunniyyah 'alal-'Aqeedatil-Waasitiyyah (p. 9) of Shaykh 'Abdul-'Azeez Ibn Naasir ar-Rasheed.

<sup>&</sup>lt;sup>2</sup> This section was taken from *at-Tanbeehaatus-Sunniyyah 'alal-'Aqeedatil-Waasitiyyah* (p. 9) of Shaykh 'Abdul-'Azeez Ibn Naasir ar-Rasheed. Indeed, I have quoted the statement of Shaykhul-Islaam Ibn Taymiyyah from there as well.

### البّاكِ التّالِيِّ اللَّالِيِّ

# Mentioning Some of the Statements of the Salaf in Affirmation of These Categories

The books of the *Salafus-Saalih* are filled with clear statements at times and allusions at other times to these categories. And if I were to attempt to quote all of what I know from their statements concerning that, then the topic would become prolonged. However, it is enough for me to mention here some of the quotes from the *Salaf* of this *Ummah*, and a small portion of the texts that comprise a mentioning of the three categories of *Tawheed*.

[1]: Imaam Aboo Haneefah an-Nu'maan Ibn Thaabit (d.150H) - said in his book, *al-Fiqhul-Absat*, "And Allaah is to be called upon upwards, not downwards, because lowness is not from the description of ar-Ruboobiyyah and al-Uloohiyyah at all."<sup>2</sup>

So his statement, "...is to be called upon upwards, not downwards..." contains affirmation of the highness ('uluww) for Allaah. And that is from Tawheedul-Asmaa' was-Sifaat. And therein lies a refutation of the Jahmiyyah, the Mu'atazilah, the Ashaa'irah, the Maatureediyyah and other than them from the deniers of al-'uluww (highness of Allaah).

And his statement, "...from the description of ar-Ruboobiyyah..." contains an affirmation of Tawheedur-Ruboobiyyah.

I have sufficed here with those who came before Shaykhul-Islaam Ibn Taymiyyah (d.728H) - in rejection of the claims of those who allege that this categorization was not known, except in his - time. **Translator's Note:** The reason why the author has chosen to quote only from the Imaams who came before Ibn Taymiyyah is based upon the statement of Hasan 'Alee Saqqaaf in his book, at-Tandeed bi man 'Addadat-Tawheed (p. 10), "Ibn Taymiyyah was the one who invented the categorization of Tawheed into Uloohiyyah and Ruboobiyyah..."

And his statement, "...and al-Uloohiyyah..." contains an affirmation of Tawheedul-Uloohiyyah.

[2]: Ibn Mandah (d.395H) - said in his book, at-Tawheed: Muhammad Ibn Abee Ja'far as-Sarkhasee informed us, Muhammad Ibn Salamah al-Balkhee informed us, Bishr Ibnul-Waleed al-Qaadee informed us from the companion of Abee Haneefah (d.150H): Abee Yoosuf al-Qaadee Ya'qoob Ibn Ibraaheem Ibn Habeeb al-Koofee, (d.182H) who said, "Tawheed is not with qiyaas (analogy). Have you not heard the statement of Allaah ()) in the aayaat with which He describes Himself, that He is All-Knowing, All-Capable, the Powerful Master. And He did not say, 'I am All-Knowing, All-Capable, I became All-Capable due to such and such a cause, and I became All-Knowing due to such and such a reason and I gained mastery due to this meaning.' So due to that, it is not permissible to employ qiyaas (analogy) in Tawheed. And Allaah is not known, except through His Names, and He is not described, except with His Attributes. Indeed, Allaah () said in His Book,

"O mankind! Worship your Lord who created you and those who came before you, that you may become righteous." [Sooratul-Baqarah 2:21]

And He said,

"Do they not look into the realm of the heavens and the earth and everything that Allaah has created?" [Sooratul-A'raaf 7:185]

And He said,

"Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the ships which sail through the sea." [Sooratul-Baqarah 2:164]."

Aboo Yoosuf said, "Allaah did not say, 'Look how I am the All-Knowing and how I am the All-Capable and how I am the Creator.' However, He said, 'Look how I have created.' Then He said,

"And Allaah created you; then He will take you in death." [Sooratun-Nahl 16:70]

And He said,

"And in yourselves. Then will you not see?" [Sooratudh-Dhaariyaat 51:21]

That is: You must know that these things have a Lord who changes them, brings them out and returns them. And you must know that you were created and that you have someone who has created you. Allaah (ﷺ) has only indicated His creation of the creatures so that they may come to know that they have a Lord that they must worship, obey and single out with *Tawheed*. He has indicated this so that they may know that they were created, they were not always in existence. Then He named Himself, so He said, 'I am the Most Merciful, and I am the Bestower of Mercy, and I am the Creator, and I am the All-Capable and I am the Master.' That is, this One who has created you is named by being described as the Master, the All-Capable, Allaah, the Most Merciful, the Bestower of Mercy."

Then Aboo Yoosuf said, "Allaah is known by His signs and His creation, and He is described with His Attributes and Named with His Names, as He has described in His Book and with whatever His Messenger (ﷺ) conveyed to the creation."

Then Aboo Yoosuf said, "Indeed, Allaah (ﷺ) created you and made within you sensory organs and limbs, which cannot operate without some other limbs. And He took you from one condition into another so that you would come to know that you have a Lord. And He made within you a soul as evidence that you have knowledge of Him, you come to know of Him through His creation. Then, He described Himself, so He said, 'I am the Lord and I am the Most Merciful and I am Allaah and I am the All-Capable and I am the Master.' So He is to be described with His Attributes and He is to be named with His Names. Allaah (ﷺ) said,

"Say: Call upon Allaah or call upon the Most Merciful. Whichever Name you call – to Him belong the best Names." [Sooratul-Israa' 17:110]

And He said,

﴿ وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْمَىٰ فَٱدْعُوهُ بِهَا ۗ وَذَرُواْ ٱلَّذِينَ يُلْحِدُونَ فِيَ السَّمْمَهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللّهُ عَلَى اللَّهُ عَلَى عَلَى اللَّهُ عَلَى

"And to Allah belong the best Names, so supplicate to Him with them. And leave the company of those who practice deviation concerning His Names." [Sooratul-A'raaf 7:180]

And He said,

"To Him belong the best Names. Whatever is in the heavens and the earth is glorifying Him. And He is the Exalted, the All-Mighty, the All-Wise." [Sooratul-Hashr 59:24]

Indeed, Allaah has commanded us to single Him out with *Tawheed*. And *Tawheed* is not by analogy (*qiyaas*), because an analogy can only be made for something that has a similitude and an example. So Allaah (ﷺ) is sanctified far above any similitude or any resemblance to Him. Blessed is Allaah, the best of creators."

Then he said, "And how can *Tawheed* be known through analogy whilst He (Allaah) is the Creator of the creation, contrary to the creation itself. There is nothing like Him (ﷺ). Indeed, Allaah (ﷺ) commanded you to believe in everything that His Prophet (ﷺ) came with. So He said,

﴿ قُلْ يَتَأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُ وَ مُلْكُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُ وَمُلْكُ ٱلسَّمَوَاتِ وَٱلْأَرْضِ لَآ إِلَهَ إِلَّا هُوَ يُحْيِءَ وَيُمِيتُ فَعَامِنُواْ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِيِّ ٱلْأُتِيِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَامِنُواْ بِٱللَّهِ عَرَسُولِهِ ٱلنَّبِيِّ ٱلْأُتِي ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَامِنُوا لِعَلَّكُمْ تَهْتَدُونَ ﴾

"Say, "O mankind! Indeed, I am the Messenger of Allaah to you all, from Him to whom belongs the dominion of the heavens and the earth. There is no deity besides Him; He gives life and causes death." So believe in Allaah and His Messenger, the unlettered Prophet, who believes in Allaah and His words, and follow him so that perhaps you may be guided." [Sooratul-A'raaf 7:158]

Indeed, Allaah (ﷺ) commanded you to follow, listen and obey. And if the *Ummah* had been given the choice to appeal for *Tawheed* and to seek out *eemaan* with its opinion, analogy and desire, then they would surely have become misguided. Have you not listened to the statement of Allaah (ﷺ),

"And if the Truth (Allaah) had followed their desires, the heavens and the earth and whosoever is within them would have been ruined." [Sooratul-Mu'minoon 23:71]

So understand what is explained by that."1

And this has also been related by the Imaam, the Haafidh, the vanguard of the Sunnah, Abul-Qaasim Ismaa'eel at-Taymee al-Asbahaanee (d.535H) in his book, al-Hujjah fee Bayaanil-Mahajjah wa Sharhut-Tawheed wa Madhhab Ahlus-Sunnah. And due to its importance according to him, he has specified a separate chapter for it, so he said, "Chapter: Concerning the prohibition of seeking how (kayfiyyah) the Attributes of Allaah (ﷺ) are." And he mentions it with his isnaad by way of as-Sarkhasee.<sup>2</sup>

And this narration of Aboo Yoosuf, which has been related by these two Imaams of superior status comprises the three categories of *Tawheed: Tawheedur-Ruboobiyyah*, *Tawheedul-Uloohiyyah* and *Tawheedul-Asmaa' was-Sifaat*.

Our Shaykh, Dr. 'Alee Naasir al-Faqeehee stated whilst commenting upon this narration, "Indeed, Aboo Yoosuf has mentioned valuable speech concerning the topic of Tawheed. It openly manifests Tawheedur-Ruboobiyyah, Tawheedul-Uloohiyyah and Tawheedul-Asmaa' was-Sifaat. So he mentioned that Tawheed does not occur through analogy (giyaas). This is built upon the fact that analogy cannot occur, except if a cause is found, where he says, 'Have you not heard the statement of Allaah (48) in the aayaat with which He describes Himself, that He is All-Knowing, All-Capable, the Powerful Master. And He did not say, 'I am All-Knowing, All-Capable, I became All-Capable due to such and such a cause, and I became All-Knowing due to such and such a reason...' He said, 'So due to that, it is not permissible to employ giyaas (analogy) in Tawheed. And Allaah is not known, except through His Names, and He is not described, except with His Attributes.' Then he mentioned proofs for that. Then he said, 'Allaah did not say, 'Look how I am the All-Knowing and how I am the All-Capable and how I am the Creator.'

<sup>&</sup>lt;sup>1</sup> These statements of Aboo Yoosuf al-Qaadee (d.182H) - were taken from at-Tawheed (3/304-306) of Ibn Mandah.

<sup>&</sup>lt;sup>2</sup> Refer to al-Hujjah (1/111-113) of at-Taymee.

However, He said, 'Look how I have created." Indeed, that which he - has mentioned is not in need of an explanation. So the one who refers back to it will find within it a refutation upon those who disbelieve in *ar-Ruboobiyyah* and *al-Asmaa' was-Sifaat*, using as proof for that the *Tawheed* of worship and obedience to Allaah alone."

[2]: Ibn Jareer at-Tabaree (d.310H) - \* - said in his explanation of the statement of Allaah (\*),

"So know that there is no deity worthy of worship besides Allaah and seek repentance for your sin." [Soorah Muhammad 47:19]

"So know – O Muhammad (ﷺ) – that there is none worthy of worship who is befitting and deserving of *al-Uloohiyyah* (divinity), and whom it is permissible for you and for the rest of the creation to worship, except for Allaah; the One who created the creation and who is the Master of everything. Everything besides Him must worship Him with *ar-Ruboobiyyah* (lordship)."<sup>2</sup>

[4]: The Imaam, Aboo Ja'far at-Tahaawee (d.321H) - said in the introduction of his text concerning 'aqeedah (belief), commonly-known as, at-Tahaawiyyah, "We say concerning the Tawheed of Allaah, whilst believing in the guidance of Allaah: that Allaah is One without any associate, and there is nothing similar to Him, and nothing can render Him incapable and there is no deity besides Him..."

<sup>&</sup>lt;sup>1</sup> Refer to Shaykh 'Alee Naasir al-Faqeehee's commentary upon *Kitaabut-Tawheed* (3/310) of Imaam Ibn Mandah.

<sup>&</sup>lt;sup>2</sup> Refer to Jaami'ul-Bayaan (11/317-318) of Ibn Jareer at-Tabaree.

<sup>&</sup>lt;sup>3</sup> Refer to al-'Aqeedatut-Tahaawiyyah (p. 5), with the notes of 'Abdul-'Azeez Ibn Baaz.

So his statement, 'Allaah is One without any associate,' comprises the three categories of *Tawheed*. So He ( ) is One without any associate in His *Ruboobiyyah*, One without any associate in His *Uloohiyyah* and One without any associate in His Names and Attributes.

And his statement, 'and there is nothing similar to Him,' is from Tawheedul-Asmaa' was-Sifaat.

And his statement, 'and nothing can render Him incapable,' is from Tawheedur-Ruboobiyyah.

And His statement, 'and there is no deity besides Him,' is from Tawheedul-Uloohiyyah.

So these three categories of *Tawheed* are clear and elucidative in the text of this Imaam (). Indeed, he has mentioned in his aforementioned text that it encompasses, "an explanation of the 'aqeedah of Ahlus-Sunnah wal-Jamaa'ah upon the madhhab of the fuqahaa' (jurists) of the Religion: Abee Haneefah an-Nu'maan Ibn Thaabit al-Koofee (d.150H), Abee Yoosuf Ya'qoob Ibn Ibraaheem al-Ansaaree (d.182H) and Abee 'Abdullaah Muhammad Ibnul-Hasan ash-Shaybaanee (d.189H) - and what they believed from the foundation of the Religion and what they worshipped the Lord of the worlds with."

[5]: Aboo Haatim Muhammad Ibn Hibbaan al-Basatee (d.354H) said in the introduction of his book, Rawdatul-'Uqalaa' wa Nuzhatul-Fudalaa', "The praise is for Allaah who is singled out with the oneness of al-Uloohiyyah, exalted in might with the majesty of ar-Ruboobiyyah, the One in charge of the existence of the souls in the world, including their appointed times of death, and All-Knowing with regards to their variations and conditions, the One who bestows upon them His various blessings, the One who bestows upon them His ample blessings, the One who raises the creation whenever He wants, without any helper or

<sup>&</sup>lt;sup>1</sup> Refer to al-'Aqeedatut-Tahaawiyyah (p. 3), with the notes of 'Abdul-'Azeez Ibn Baaz.

supporter and the One who created mankind however He wanted without any helper, nor any supporter. So He maintains them with His Capability and His Will. And He carries this out with His Might and His Will..."

[6]: Ibn Abee Zayd al-Qayrawaanee al-Maalikee (d.386H) - said in the introduction to his work of 'aqeedah, "From that is having eemaan with the heart and professing with the tongue that: Allaah is one ilaah (deity), there being no other ilaah besides Him. He has none that resembles Him. He has no equal, no son, no father, no female companion and no partner. There is no beginning to His Awwaliyyah (eternity) and there is no end to His eternity (Aakhiriyyah). The true nature of His Attribute cannot be reached by those who describe and nor can His affair be comprehended by the thinkers..." up until he said, "Exalted is He from that there should be in His dominion that which He does not desire, nor that anyone should be free of need from Him – the Creator of every single thing. Indeed, He is the Lord of all the servants, the Lord of their actions and the Determiner of their movements and their life-spans..."

[7]: Imaam Aboo 'Abdullaah 'Ubaydullaah Ibn Muhammad Ibn Battah al-'Ukbaree (d.287H) - said in his book, al-Ibaanah 'an Sharee'atil-Firqatin-Naajiyah wa Mujaanabatul-Firaqil-Madhmoomah, "And that is because the foundation of eemaan in Allaah, which is obligatory upon the creation to believe in, is to affirm eemaan in Him with three things:

**Firstly:** That the servant believes in His divinity (*rabbaaniyyah*), so as to be absolved from the *madhhab* of the people of *ta'teel* (denial) who do not affirm a Creator.

**Secondly:** That he believes in His oneness (*wahdaaniyyah*), so as to be absolved from the *madhhab* of the people of *Shirk* who affirm a Creator, but they associate other than Him along with Him in worship.

Thirdly: That he believes that He is described with the Attributes that are not permitted, except that He be described with them, such as

knowledge, capability, wisdom and the rest of whatever He has described Himself with in His Book.

Therefore, it becomes known that many of those who affirm belief in Him and single Him out with an absolute statement commit heresy concerning His Attributes. So heresy concerning His Attributes is defamation of His *Tawheed*.

In addition, we find that Allaah (ﷺ) has already addressed His servants by calling upon them to believe in every one of these three things and to have *eemaan* in them.

So as for His invitation for them to affirm His divinity (*rabbaaniyyah*) and His oneness (*wahdaaniyyah*), then we have not mentioned it here due to the length and vastness of speech concerning it, and because the *Jahmee* claims for himself that he has affirmed these two, even though his denial of the Attributes has nullified his claims to these two aspects..."

Then, he took to mentioning the falseness of the statement of the  $Jahmiyyah^2$  in negating the Attributes.

And this text contains the utmost clarity with regards to mentioning the three categories of *Tawheed*.

And reflect - may Allaah protect you - upon the statement of Ibn Battah, "In addition, we find that Allaah ( ) has already addressed His servants by calling upon them to believe in every one of these three things and to

<sup>&</sup>lt;sup>1</sup> Refer to al-Ibaanah (no. 693-694) from the handwritten manuscript, and it occurs in its abridgement (*qaaf*/150).

<sup>&</sup>lt;sup>2</sup> Jahmiyyah: The Jahmiyyah are the followers of Jahm Ibn Safwaan, who unleashed upon this *Ummah* the horrific innovation of *ta'teel* (denial of Allaah's Attributes) - either directly, or by twisting the meanings; such as twisting the meaning of the Hand of Allaah to mean: His Power and Generosity. They also deny that Allaah is above His creation, above His Throne, as well as holding the belief that Paradise and Hell-Fire are not ever-lasting. Refer to *ar-Radd 'alal-Jahmiyyah* by Imaam Ahmad and also ad-Daarimee and *al-Ibaanah* (p. 141) of Abul-Hasan al-Ash'aree.

have *eemaan* in them." So herein lies the most profound refutation upon those who allege that this categorization has not been mentioned in the Book of Allaah, nor in the *Sunnah* of His Messenger (ﷺ).

And reflect upon the statement found in the beginning of his speech. "And that is because the foundation of eemaan in Allaah, which is obligatory upon the creation to believe in, is to affirm eemaan in Him with three things..." Indeed, he - bas mentioned that the three categories of Tawheed are the foundation of eemaan, which is obligatory of the creation to believe in, involve affirmation of eemaan in Allaah. And the meaning of that is that there is no eemaan and no Tawheed for the one who does not come with these three affairs. Since, eemaan and Tawheed is to single out Allaah alone with these three affairs. whoever does not come with Tawheedur-Ruboobiyyah, then he has denied the Creator and is a mushrik (adherent to Shirk) in the Ruboobiyyah of Allaah. And whoever does not come with Tawheedul-Uloohiyyah, then he is a mushrik in the Uloohiyyah and the worship of Allaah, like the mushrikeen (polytheists) who worship idols. And whoever does not come with Tawheedul-Asmaa' was-Sifaat, then he is a disbeliever who commits heresy concerning the Names and Attributes of Allaah.

[8]: The Imaam, the Haafidh, Aboo 'Abdullaah Muhammad Ibn 'Ishaaq Ibn Yahyaa Ibn Mandah (d.395H) - - mentioned the categories of Tawheed in his book, Kitaabut-Tawheed wa Ma'rifah Asmaa'illaah 'Azza wa Jall wa Sifaatihi 'alal-Ittifaaq wat-Tafarrud, and he presented many proofs from the Book and the Sunnah with an explanation and elucidation that requires no addition.

So from amongst the chapters that he documented, which are connected to *Tawheedur-Ruboobiyyah* is what follows:

[1]: A mentioning of whatever Allaah (ﷺ) described Himself with and which indicates His (ﷺ) wahdaaniyyah (oneness), and that He is the Eternal Refuge, He does not beget, nor is He begotten and He has no equal.

- [2]: A mentioning of knowledge about the beginning of creation.
- [3]: A mentioning of what indicates that the creation of the Throne preceded the creation of other things.
- [4]: A mentioning of what indicates that Allaah pre-determined the life-spans of everything before creating the creation.
- [5]: A mentioning of what the people of knowledge use as proofs from the clear *aayaat*, which Allaah (ﷺ) has made a proof for His servants from amongst the creation, in order to know Him and His oneness through the systematic arrangement of His creation and His amazing wisdom in creating the heavens and the earth...
- [6]: A mentioning of what Allaah (ﷺ) began from the clear aayaat that indicate His oneness.
- [7]: A mentioning of the congruent and uniform *aayaat* which indicate the *Tawheed* of Allaah (ﷺ) with regards to the Attribute of creating the heavens, which He mentioned in His Book and which was clarified upon the tongue of His Messenger (ﷺ) as a notification to His creation. <sup>1</sup>

Then he mentioned other chapters.

And from amongst the chapters that he documented, which are connected to *Tawheedul-Uloohiyyah* is what follows:

- [1]: A mentioning of knowledge about the Beautiful Names of Allaah (ﷺ), which He is named with and He has made apparent to His servants for knowledge, supplication and remembrance.
- [2]: A mentioning of knowledge about the greatest Name of Allaah, which He is named with and He has ennobled over all forms of remembrance.

<sup>&</sup>lt;sup>1</sup> Refer to these chapters in Kitaabut-Tawheed (1/61-116) of Ibn Mandah.

#### And under this chapter, he mentioned what follows:

- i. The statement of the Prophet (ﷺ), "I have been commanded to call the people to the testimony that there is no deity worthy of worship besides Allaah."
- ii. The statement of the Prophet (ﷺ), "Islaam is built upon the testimony that there is no deity worthy of worship besides Allaah."<sup>2</sup>
- iii. The statement of the Prophet (ﷺ), "Whosoever believes in Allaah and the Last Day, then let him either speak of goodness, or remain silent."
- iv. The statement of the Prophet (ﷺ) to the man, "Say, 'My Lord is Allaah,' and then remain steadfast."
- v. The statement of the Prophet (ﷺ) to the man, "Allaah has prevented me from you." 5
- vi. The statement of the Prophet (ﷺ), "Whosoever must swear, then let him swear by Allaah (ﷺ). And whosoever swears by other than Allaah, then He has committed *Shirk*."
- vii. The statement of the Prophet (ﷺ), "Mention Allaah for all affairs. Allaah (ﷺ) said,

### ﴿ وَآذَكُرُواْ ٱللَّهَ كَثِيرًا ﴾

#### "And remember Allaah often." [Sooratul-Jumu'ah 62:10]."

<sup>&</sup>lt;sup>1</sup> Related by al-Bukhaaree (1/70-72) and Muslim (no. 22) and refer to *Sharh Saheeh Muslim* (1/179) of an-Nawawee.

<sup>&</sup>lt;sup>2</sup> Related by al-Bukhaaree (no. 8) and Muslim (no. 16).

<sup>&</sup>lt;sup>3</sup> Related by al-Bukhaaree (11/256) and Muslim (1/222).

<sup>&</sup>lt;sup>4</sup> Related by Muslim (no. 38).

<sup>&</sup>lt;sup>5</sup> Related by Muslim (no. 1391).

<sup>&</sup>lt;sup>6</sup> Saheeh: Related by Aboo Daawood (no. 2351), at-Tirmidhee (no. 1535), al-Haakim (1/18) who declared it authentic and adh-Dhahabee agreed, as did al-Albaanee in *Irwaa'ul-Ghaleel* (no. 2561), al-Bayhaqee (10/29), at-Tiyaalisee (no. 1896), Ahmad (2/34, 69, 86, 125) and Ibn Hibbaan (10/199). Refer to *al-Jaami'us-Saheeh* (6/321) of Muqbil Ibn Haadee.

And he mentioned many other affairs connected to Tawheedul-Uloohiyyah.

And from amongst the chapters that he documented, which are connected to Tawheedul-Asmaa' was-Sifaat is what follows:

[1]: A mentioning of knowledge about the Attributes of Allaah (場) that He described Himself with, revealed His Book with and what the Messenger (緣) described his Lord (緣) with in order to clarify that to his *Ummah*.

And he mentioned many other chapters concerning *Tawheedul-Asmaa'* was-Sifaat.<sup>2</sup> And before this, he mentioned a large portion of the Beautiful Names of Allaah.<sup>3</sup>

Our Shaykh, Dr. 'Alee Ibn Naasir al-Faqeehee said in the introduction of his checking to the aforementioned book by Ibn Mandah, "And the author of this book lived in the fourth generation after the hijrah (migration) (310H - 395H). And his book comprises the categories of Tawheed, which were mentioned in the Book of Allaah (\*\*): Tawheedur-Ruboobiyyah, Tawheedul-Uloohiyyah and Tawheedul-Asmaa' was-Sifaat. So he began with the category of wahdaaniyyah (oneness) in Ruboobiyyah, which serves as a pre-requisite for the Tawheed of Allaah in al-Uloohiyyah. Then he mentioned a title for Tawheedul-Asmaa'. And from there, he entered into Tawheedul-Uloohiyyah. And that is from the forty second chapter to the fiftieth chapter. Then, he returned to the Names of Allaah (\*\*). Then, he followed that up with Tawheedus-Sifaat, where he made a separate study about the Names of Allaah (\*\*). Then, he returned to Tawheedur-Ruboobiyyah to clarify that until the end of the book. And he did not leave from using the Book of Allaah, the Sunnah

<sup>&</sup>lt;sup>1</sup> Refer to these chapters in *Kitaabut-Tawheed* (2/14-46) of Ibn Mandah.

<sup>&</sup>lt;sup>2</sup> Refer to these chapters in *Kitaabut-Tawheed* (3/7) to the end of the book by Ibn Mandah.

<sup>&</sup>lt;sup>3</sup> Refer to Kitaabut-Tawheed (2/47-208) of Ibn Mandah.

of His Messenger ( and the statements of the Salaf for that, as the reader of the book will find." 1

[9]: Aboo Bakr Muhammad Ibnul-Waleed at-Tartooshee (d.520H) - said in the introduction to his book, *Siraajul-Mulook*, "And I testify to His *Ruboobiyyah* and *Wahdaaniyyah* (oneness) and to whatever He has testified to for Himself from Beautiful Names, Lofty Attributes and Perfect Descriptions."<sup>2</sup>

So he mentioned the three categories.

[10]: Aboo 'Abdullaah Muhammad Ibn Ahmad al-Qurtubee (d.671H) - said, "The basis of the unlawful Shirk is the belief that there is an associate with Allaah () in al-Uloohiyyah, and this is the major Shirk, it is the Shirk of jaahiliyyah (pre-Islaamic times of ignorance). And it is followed in degree by the belief that Allaah () has an associate action. And it is the statement of the speaker, 'There is something in existence besides Allaah () that self-sufficient as an originating action and reproduction,' even if he does not believe it to be a deity (ilaah)."

So this was a selection from the statements of the Imaams from the Salaf and the Scholars of the Muslims (ﷺ) throughout the various ages, which comprised the three categories of Tawheed with the utmost clarity and

<sup>&</sup>lt;sup>1</sup> Refer to the introduction to *Kitaabut-Tawheed* (1/27-28) of Ibn Mandah. And refer also to what our Shaykh – may Allaah preserve him – has mentioned in describing the book and its studies (1/32-42).

<sup>&</sup>lt;sup>2</sup> Refer to Siraajul-Mulook (1/7) of at-Tartooshee.

<sup>&</sup>lt;sup>3</sup> Shaykh Saalih Ibn Sa'd as-Suhaymee said, "Major Shirk (Shirkul-Akbar) is to make something from the various types of worship for other than Allaah, like sacrificing for other than Allaah, or taking an oath by other than Allaah, or calling upon other than Allaah, or seeking aid from other than Allaah; like those who seek aid from statues and idols and awliyaa' (close allies of Allaah), and the righteous; upon the basis that this will bring them closer to Allaah. The ruling upon this type of Shirk is that it is disbelief (kufr) which ejects one from the Religion. Allaah does not accept anything from the one who commits Shirk and his dwelling place is the Fire if he dies upon that." Refer to Mudhakkarah fil 'Aqeedah (p. 20) of Saalih as-Suhaymee.

<sup>&</sup>lt;sup>4</sup> Refer to al-Jaami' li Ahkaamil-Qur'aan (5/118) of al-Qurtubee.

elucidation. This proves that Ahlus-Sunnah wal-Jamaa'ah throughout the various generations have followed this categorization. They have no disagreement concerning it, and this is due to them following the Book and the Sunnah and adhering strictly to whatever is contained within them.

So they followed and did not innovate, they took their predecessors as examples and they did not begin something anew.<sup>1</sup> And their opponents are people of innovation and desires who have broken away from Allaah and His Messenger (\$\mathbb{B}\$), and they are following other than the path of the Believers.

And we ask Allaah to sustain us upon this pure *Tawheed* and firmly grounded *eemaan*, and to grant us success upon following the guidance of the leader of the Messengers and the Imaam of the *muwahhideen* (people of *Tawheed*): our Prophet Muhammad – may the peace and salutations of Allaah be upon him, his Family and all of his Companions. And the praise is for Allaah, Lord of the worlds.

<sup>&</sup>lt;sup>1</sup> This is based upon the statement of 'Abdullaah Ibn Mas'ood (ﷺ), "Follow and do not innovate, since you have been given sufficient. And every innovation is misguidance." Refer to Kitaabul-'Ilm (p. 54) of Aboo Khaythamah, ad-Daarimee in his Sunan (no. 205), Ibn Waddaah in al-Bida' (no. 17), Ibn Nasr in as-Sunnah (no. 28), at-Tabaraanee in al-Mu'jamul-Kabeer (no. 8770), al-Bayhaqee in Shu'abul-Eemaan (no. 2216) and al-Harawee in Dhammut-Ta'weel (no. 58).

## SO BOOK

# Appendix: Debating the Doubts Concerning the Categorization of *Tawheed*

#### Introduction:

The noble Scholar, al-'Allaamah Saalih Ibn Fawzaan al-Fawzaan said, "So the 'aqeedah is the foundation upon which the nations are erected. So the success and development of every nation is tied to the soundness of its 'aqeedah and the soundness of its ideologies. Thereafter, the messages of the Prophets – may peace and salutations be upon them – have come calling to the rectification of the 'aqeedah. So the first thing that every Messenger said to his people as da'wah was,

"O my people! Worship Allaah; you have no deity other than Him." [Sooratul-A'raaf 7:59]."

Shaykh Muhammad Khaleel Harraas said, "And the *Tawheed* that Allaah sent His Messengers with to call the people to was of three categories:

**Firstly:** Tawheedur-Ruboobiyyah;

Secondly: Tawheedul-Uloohiyyah;

Thirdly: Tawheedul-Asmaa' was-Sifaat;

<sup>&</sup>lt;sup>1</sup> Refer to Muhaadaraat fil-'Aqeedah wad-Da'wah (1/7) of Saalih al-Fawzaan.

And from that which is befitting to know is that these three categories are inter-related. So Tawheedur-Ruboobiyyah is a necessary pre-requisite of Tawheedul-Uloohiyyah. So when it becomes known that He () is the Lord alone, without any associate in His Ruboobiyyah (Lordship), then the worship will become His right, which is not befitting for anyone but Him. And Tawheedur-Ruboobiyyah is included within Tawheedul-Uloohiyyah, since the one who worships Allaah alone and does not commit Shirk with Him will inevitably believe that He is his Lord and Master besides whom there is no other lord and no other master. As for Tawheedul-Asmaa' was-Sifaat, then it comprises the two previous categories. So it is establishes that He () is to be singled out with whatever He has of beautiful Names and Lofty Attributes, which are not befitting for anyone but Him. And in general, it establishes that He is a single Lord without any associate in His Ruboobiyyah (Lordship); and He is a single Deity without any associate in His Uloohiyyah (Divinity)."

So the categorization of *Tawheed* is a categorization that is derived through careful study of the Magnificent Book. Rather, the statement of *Tawheed*<sup>2</sup> comprises these three categories. "So it comprises negation (*nafee*) and affirmation (*ithbaat*); negation of ascribing divinity to anything other than Allaah and affirming it for Allaah alone."

So this study is, "a complete study of the *Sharee'ah* texts, and it has been been in continuous usage amongst the people of every science, just as careful study of the Arabic language finds that it has been divided into nouns, verbs and letters. And the Arabs did not consider this insignificant, and they did not find fault with the one who coined this terminology. And the affair is likewise with all of the types of careful study."

As for the one who says that this categorization is not correct, then this is proof of a shortcoming in understanding and comprehension. Since, if

<sup>&</sup>lt;sup>1</sup> Refer to Da'watut-Tawheed (p. 70-71) of Muhammad Khaleel Harraas.

<sup>&</sup>lt;sup>2</sup> That is, Laa ilaaha illallaah.

<sup>&</sup>lt;sup>3</sup> Taken from Muhaadaraat fil 'Ageedah wad-Da'wah (1/15) of Saalih al-Fawzaan.

<sup>&</sup>lt;sup>4</sup> Taken from al-Qawlus-Sadeed (p. 39) of 'Abdur-Razzaaq al-'Abbaad.

the true student were to reflect upon the first *soorah* in the *Qur'aan*, and it is al-Faatihah, and the last *soorah*, which is an-Naas, then he will find that which convinces and sufficies him. Indeed, Imaam Ibnul-Qayyim (d.751H) - inserted a chapter in his long book, *Madaarijus-Saalikeen* concerning this issue. So he said, "Chapter: Concerning the comprehensiveness of this *soorah*<sup>1</sup> with regards to the three categories of *Tawheed*, which all of the Messengers - may the peace and salutations of Allaah be upon them – have agreed upon."

So from amongst that which the people of innovation have put forth in order to attempt to prove their falsehood are a number of doubts that the people of knowledge have answered in order to disprove and refute them. We shall present them - if Allaah so wills - along with their refutation in what follows:

## The First Doubt – The Categorization of *Tawheed* was not known Amongst the Early *Salaf*:

Hasan 'Alee Saqqaaf says in at-Tandeed bi man 'Addadat-Tawheed (p. 10), "Ibn Taymiyyah was the one who invented the categorization of Tawheed into Uloohiyyah and Ruboobiyyah..."

And Hasan 'Alee Saqqaaf said, "And especially since this categorization was not known by the *Salaf* at all. This categorization was only invented and spread after the seventh *Hijree* century."

And he further stated, "And Allaah (\*\*) does not mention in His Book, nor does the Prophet (\*\*) mention in his Sunnah that Tawheed is split up into three categories: Tawheedur-Ruboobiyyah, Tawheedul-Uloohiyyah and Tawheedul-Asmaa' was-Sifaat. Rather, not one of the Companions spoke about this categorization. Rather, not one of the taabi'een spoke about it, nor did anyone from the Salafus-Saalih (\*\*). Rather, this categorization is

<sup>&</sup>lt;sup>1</sup> That is, Sooratul-Faatihah.

<sup>&</sup>lt;sup>2</sup> Refer to Madaarijus-Saalikeen (1/75) of Ibnul-Qayyim.

<sup>&</sup>lt;sup>3</sup> Refer to at-Tandeed bi man Addadat-Tawheed (p. 3) of as-Saqqaaf.

a blameworthy *khalafee* innovation that was invented in the eighth *Hijree* century. That is, approximately eight hundred years after the time of the Prophet (ﷺ). And no one spoke of this categorization before that..."<sup>1</sup>

So the reply to this doubt is from a number of angles:

**Firstly:** The *Qur'aan* is filled with proofs that indicate the existence of this categorization. So concerning *Tawheedur-Ruboobiyyah*, there is the statement of Allaah (%),

"Say: Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges every matter? They will say: Allaah! So say: Then will you not fear Him?" [Soorah Yoonus 10:31]

Concerning Tawheedul-Uloohiyyah, there is the statement of Allaah (ﷺ),

"You god is only Allaah, besides whom there is no deity." [Soorah Taa Haa 20:98]

<sup>&</sup>lt;sup>1</sup> Refer to at-Tandeed bi man Addadat-Tawheed (p. 6) of as-Saqqaaf.

And concerning Tawheedul-Asmaa' was-Sifaat, there is the statement of Allaah (ﷺ),

"And to Allaah belong the best Names, so supplicate to Him with them." [Sooratul-A'raaf 7:180]

Similarly, whosoever follows up the *Qur'aan* will find many *aayaat* which indicate this categorization for the *Tawheed* of Allaah. Rather, there are from the *aayaat* those that gather together *Tawheedur-Ruboobiyyah* and *Tawheedul-Uloohiyyah*. Allaah (ﷺ) said,

"O mankind! Worship your Lord, who created you and those before you, that you may become righteous." [Sooratul-Baqarah 2:21]

So Allaah made *Tawheedur-Ruboobiyyah* a necessary pre-requisite of *Tawheedul-Uloohiyyah*.

**Secondly:** This categorization has been mentioned from the *Salaf* (**\***):

Sahl Ibn 'Abdullaah<sup>1</sup> said, "Whosoever surrenders to *ar-Ruboobiyyah*, singles out Allaah with it, recognizes *al-'Uboodiyyah* and worships Allaah with that, then he will attain what he deserves from the Greatest Master in eternal life."<sup>2</sup>

<sup>&</sup>lt;sup>1</sup> He is Aboo Muhammad Sahl Ibn 'Abdullaah at-Tustaree (d.283H). Refer to as-Siyar (13/333) of adh-Dhahabee.

<sup>&</sup>lt;sup>2</sup> Refer to Hilyatul-Awliyaa' (10/197) of Aboo Nu'aym.

And al-Qaasim Ibnul-Qaasim<sup>1</sup> said, "The *Ruboobiyyah* is the execution of the Command, the Will, the Pre-Destination and the Pre-Decree. And *al-'Uboodiyyah* is knowledge of the *ma'bood* (object of worship) and carrying out the covenants."<sup>2</sup>

And Imaam at-Tahaawee (d.321H) - said in his 'aqeedah, "We say concerning the *Tawheed* of Allaah, whilst believing in the guidance of Allaah: that Allaah is One without any associate, and there is nothing similar to Him, and nothing can render Him incapable and there is no deity besides Him..."

"So his statement, 'Allaah is One without any associate,' comprises the three categories of *Tawheed*. So He (ﷺ) is One without any associate in His *Ruboobiyyah*, One without any associate in His *Uloohiyyah* and One without any associate in His Names and Attributes.

And his statement, 'and there is nothing similar to Him,' is from Tawheedul-Asmaa' was-Sifaat.

And his statement, 'and nothing can render Him incapable,' is from Tawheedur-Ruboobiyyah.

And His statement, 'and there is no deity besides Him,' is from Tawheedul-Uloohiyyah."

And Imaam Ibn Abee Zayd al-Qayrawaanee (d.386H) - said in his introduction, "From that is having *eemaan* with the heart and professing with the tongue that: Allaah is one *ilaah* (deity), there being no other *ilaah* besides Him. He has none that resembles Him. He has no equal... Exalted is He from that there should be in His dominion that which He does not desire, nor that anyone should be free of need from Him."

<sup>&</sup>lt;sup>1</sup> He is Abul-'Abbaas al-Qaasim Ibnul-Qaasim (d.42H).

<sup>&</sup>lt;sup>2</sup> Refer to Hilyatul-Awliyaa' (10/381) of Aboo Nu'aym.

<sup>&</sup>lt;sup>3</sup> Refer to al-'Aqeedatut-Tahaawiyyah (p. 5), with the notes of 'Abdul-'Azeez Ibn Baaz.

<sup>&</sup>lt;sup>4</sup> Taken from al-Qawlus-Sadeed (p. 42-43) of 'Abdur-Razzaaq al-'Abbaad.

So he mentioned the three categories.

And Imaam Ibn Battah al-'Ukbaree (d.387H) - said, "And that is because the foundation of *eemaan* in Allaah, which is obligatory upon the creation to believe in, is to affirm *eemaan* in Him with three things:

**Firstly:** That the servant believes in His divinity (*rabbaaniyyah*), so as to be absolved from the *madhhab* of the people of *ta'teel* (denial) who do not affirm a Creator.

**Secondly:** That he believes in His oneness (*wahdaaniyyah*), so as to be absolved from the *madhhab* of the people of *Shirk* who affirm a Creator, but they associate other than Him along with Him in worship.

**Thirdly:** That he believes that He is described with the Attributes that are not permitted, except that He be described with them, such as knowledge, capability, wisdom and the rest of whatever He has described Himself with in His Book."<sup>1</sup>

Lastly, one wonders how the people of innovation can reject the tripartite categorization of *Tawheed*, when their own predecessors have come up with innovation categozations that are not advocated by the *Qur'aan* and the *Sunnah*, such as their statement that *Tawheed* is of three types! So they say that Allaah is One in His Essence, without any partner, One in His Attributes, without any equal and One in His Actions, without any associate.

Concerning this, Shaykhul-Islaam Ibn Taymiyyah (d.728H) pointed out, "The goal of the philosophers who affirmed *Tawheed* in the books of theological rhetoric and philosophy was to make *Tawheed* into three types. So they said that Allaah is One in His Essence, without any partner, One in His Attributes, without any equal and One in His Actions, without any associate. And the most famous of the three types

<sup>&</sup>lt;sup>1</sup> Refer to al-Ibaanah (no. 693-694) from the handwritten manuscript, and it occurs in its abridgement (*qaaf*/150).

according to them is the third type, and it is the *Tawheed* of Actions. That means that the Creator of the world is one. And they prove this by way of whatever they mention from strong proofs and other than that. And they think that this is the *Tawheed* that is required and that this is the meaning of our statement, *laa ilaaha illallaah*; to the extent that they make the meaning of *al-Ilaah*: the one who has the power to create. And it is well-known that the polytheists from amongst the Arabs to whom Muhammad (\*\*) was sent at first did not oppose him in this. Rather, they affirmed that Allaah is the Creator of everything, to the extent that they also affirmed the *Qadr* (pre-decree), but they were still polytheists."

# The Second Doubt – The Categorization of *Tawheed* is Merely an Issue of Technical Terminology, Not an Issue of Belief to differ over:

Dr. Salaah as-Saawee says, "So this categorization is merely technical. Its goal is to bring about an approximation of the issue and a curriculum for its study, just as the people of knowledge have coined technical terminology for the sciences...

Due to this, there is no dispute in convention and there are no clear guidelines concerning what enters into *Tawheedur-Ruboobiyyah*, *Tawheedul-Uloohiyyah* and *Tawheedul-Asmaa'* was-Sifaat. Rather, we do not know of a decisive aayah or a followed *Sunnah* concerning this categorization. And consideration, as they say, is given to intents and meanings, not to fixed wordings, even though it has been followed by the people of knowledge who have continuously served this categorization and affirmed it through out the long generations, thus making it a part of the legacy of the *Salaf*. So it is befitting that it be accepted without making it a point upon which *al-walaa'* wal-baraa' (allegiance and enmity) is made."<sup>2</sup>

Shaykh 'Abdur-Razzaaq al-'Abbaad comments upon this statement of as-Saawee, saying, "So he – may Allaah rectify him – made this

<sup>&</sup>lt;sup>1</sup> Refer to Majmoo'ul-Fataawaa (3/98) of Ibn Taymiyyah.

<sup>&</sup>lt;sup>2</sup> Refer to ath-Thawaabit wal-Mutaghayyiraat (p. 154) of Salaah as-Saawee.

categorization a categorization of conventional terminology and not a *Sharee'ah* reality adopted through following up and careful study of the texts of the Book and the *Sunnah*. Rather, he expanded in misguidance when he said, "So there is no dispute in convention and there are no clear guidelines concerning what enters into *Tawheedur-Ruboobiyyah*, *Tawheedul-Uloohiyyah* and *Tawheedul-Asmaa' was-Sifaat*."

Indeed, I have reached the utmost limits of bewilderment at how this can be said by someone who has occupied himself with leading the way to modern-day Islaamic work. Along with this, he clarifies about himself here, that he does not know of any distinguishing limits between the three categories of *Tawheed*. And which crime against the way to Islaamic work can be greater than spreading amongst the people of Islaam that the categories of *Tawheed* are not constants (thawaabit) and that they are not from the affairs upon which al-walaa' wal-baraa' (allegiance and enmity) is attached and that no decisive aayah or followed Sunnah has been mentioned concerning them. And how can it be said that there are no distinguishing limits between these categories and that they are merely conventional terms that some of the people of knowledge have coined and that there is no dispute with regards to conventional terminology.

Indeed, this is disjointment of the ranks, neglectfulness for the 'aqeedah and a belittlement of the affair of *Tawheed*. So Allaah is the one from whom aid is sought, and He is sufficient for us and He is the best of those who are trusted. And the aforementioned book contains numerous errors of this type, but this is not the place to explain them."

Furthermore, as-Saawee is admittedly ignorant about the *aayaat* and *ahaadeeth* from which these categories of *Tawheed* are derived. An excellent explanation of the derivation of categories was given by Shaykhul-Islaam 'Abdul-'Azeez Ibn Baaz (d.1420H) - when he said, "This was derived through careful study, because when the Scholars

<sup>&</sup>lt;sup>1</sup> Refer to al-Qawlus-Sadeed (p. 28) of 'Abdur-Razzaaq al-'Abbaad.

carefully studied what came within the texts of the Book of Allaah and the Sunnah of His Messenger ( ), this is what became apparent to them... So there is no doubt that the one who reflects upon the Noble Qur'aan will find therein aayaat that command sincerity in the worship of Allaah, and this is Tawheedul-Uloohiyyah. And he will find aayaat which indicate that Allaah is the Creator, the Sustainer and the Controller of the affairs, and this is Tawheedur-Ruboobiyyah, which the polytheists affirmed, but it was not enough to enter them into Islaam. Likewise, he will find other aayaat which indicate that He has Beautiful Names and Lofty Attributes, and that there is no one resembling, or equal to Him, and this is Tawheedul-Asmaa' was-Sifaat, which the innovators from the Jahmiyyah, the Mu'tazilah, the Mushabbihah and those who traverse their way deny...

So this categorization is known through careful study and following up the *aayaat* and studying the *Sunnah*. And from that is the statement of Allaah (ﷺ),

"It is You alone that we worship and it is You alone that we ask for help." [Sooratul-Faatihah 1:5]

And Allaah (ﷺ) said,

"O mankind! Worship your Lord, who created you and those before you, that you may become righteous." [Sooratul-Baqarah 2:21]

And Allaah (ﷺ) said,

"And your God is one God. There is no deity worthy of worship besides Him. The Most Merciful, the Bestower of Mercy." [Sooratul-Baqarah 2:163]

And Allaah ( said,

"Allaah witnesses that there is no deity worthy of worship besides Him, and so do the Angels and the people of knowledge – that He is maintaining the creation in justice. There is no deity worthy of worship besides Him, the Exalted in Might, the All-Wise." [Soorah Aali-'Imraan 3:18]

And Allaah (ﷺ) said,

"And I did not create the Jinn and mankind, except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Indeed, it is Allaah who is the Provider, the Possessor of firm strength." [Sooratudh-Dhaariyaat 51:56-58]

﴿ إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَاوَتِ وَٱلْأَرْضَ فِي سِتَّةِ أَيَّامِ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلُ ٱلنَّهَارَ يَطْلُبُهُ وَحَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَتٍ بِأَمْرِهِ مَ اللَّهُ ٱلْحَلَقُ وَٱلْأَمْنُ اللَّهُ اللَّهُ ٱلْحَلَقُ وَٱلْأَمْنُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّمْنُ اللَّهُ اللَّهُ وَاللَّهُ مَنْ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ مَنْ اللَّهُ وَاللَّهُ مَنْ اللَّهُ وَاللَّهُ مَنْ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ مَنْ اللَّهُ اللَّهُ وَاللَّهُ مَنْ اللَّهُ وَاللَّهُ مَنْ اللَّهُ وَاللَّهُ مَنْ اللَّهُ وَاللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ وَاللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ وَاللَّهُ مَنْ اللَّهُ وَاللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ مَنْ اللَّهُ وَاللَّهُ مَنْ اللَّهُ وَاللَّهُ مَا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُ اللَّهُ وَاللَّهُ مَنْ اللَّهُ وَاللْمُ اللَّهُ وَالْمُنْ اللَّهُ وَاللَّهُ مَنْ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمُ وَاللَّهُ وَالْمُؤْمُ وَالْمُؤْمُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمُ وَاللَّهُ وَالْمُؤْمُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمُ وَاللَّهُ وَالْمُؤْمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمُ وَاللَّهُ وَالْمُؤْمُ وَاللَّهُ وَالْمُؤْمُ وَاللَّهُ وَالْمُؤْمُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَاللَّهُ وَالْمُؤْمُ وَاللَّهُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُوالِمُوالِمُ وَالْمُؤْمُ ولَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُوالِمُ وَالْمُؤْمُ وَالْمُوالِمُ وَالْمُؤْمُ وَالْمُوالِمُولُومُ وَالْمُوا

"Indeed, your Lord is Allaah, who created the heavens and earth in six days and then ascended above the Throne. He covers the night with the day, chasing it rapidly. And He created the sun, the moon and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allaah, Lord of the worlds." [Sooratul-A'raaf 7:54]

And Allaah (ﷺ) said,

﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أُمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَرَ وَمَن يُخْرِجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿ ﴾ ٱلْحَيِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴾

"Say: Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges every matter? They will say: Allaah! So say: Then will you not fear Him?" [Soorah Yoonus 10:31]

And Allaah ( said,

"There is nothing like unto Him and He is the All-Hearing, the All-Seeing." [Sooratush-Shooraa 42:11]

And Allaah (ﷺ) said,

"Say: He is Allaah who is One, Allaah, the Eternal Refuge. He neither begets, nor is born, nor is there to Him any equivalent." [Sooratul-Ikhlaas 112:1-4]

And Allaah (ﷺ) said,

"Say: If you truly love Allaah, then follow me. So Allaah will love you and forgive you your sins. And Allaah is Forgiving and Merciful." [Soorah Aali-'Imraan 3:31]

And Allaah ( said,

﴿ قُلۡ أَطِيعُوا ٱللَّهَ وَأَطِيعُوا ٱلرَّسُولَ ۖ فَإِن تَوَلَّواْ فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْحُم مَّا حُمِّلْتُمْ ۖ وَإِن تُطِيعُوهُ تَهْتَدُواْ ۚ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَغُ ٱلْمُبِينُ ﴾

"Say: Obey Allaah and obey the Messenger; but if you turn away – then upon him is only that duty with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be rightly guided. And there is nothing upon the Messenger, except the responsibility for clear notification." [Sooratun-Noor 24:54]

And the aayaat which mention this category are many.

And from amongst the *ahaadeeth* for this category is the statement of the Prophet () in the *hadeeth* of Mu'aadh () whose authenticity is agreed upon, "The right of Allaah over the servants is that they worship Him and do not associate anything with Him."

And the Prophet (ﷺ) said, "Whosoever dies whilst he is calling upon someone else along with Allaah, then he enters the Fire."<sup>2</sup>

And the Prophet (ﷺ) said to Jibreel (ﷺ) when he asked him about Islaam, "It is that you worship Allaah and not associate anything with Him, and that you establish the prescribed Prayer and that you pay the obligatory zakaat."<sup>3</sup>

<sup>&</sup>lt;sup>1</sup> Related by al-Bukhaaree (no. 5510), Ahmad in *al-Musnad* (no. 21046), Ibn Maajah (no. 4286) and at-Tirmidhee (no. 2567).

<sup>&</sup>lt;sup>2</sup> Related by al-Bukhaaree (no. 4137).

<sup>&</sup>lt;sup>3</sup> Related by al-Bukhaaree (no. 48) and Ibn Maajah (no. 63).

And the Prophet (ﷺ) said, "Whosoever obeys me, then he has obeyed Allaah; and whosoever disobeys me, then he has disobeyed Allaah."

And the Prophet (ﷺ) said, "All of my *Ummah* will enter Paradise, except for those who refuse." It was said, "O Messenger of Allaah, who will refuse?" He said, "Whosoever obeys me will enter Paradise and whosoever disobeys me has refused."<sup>2</sup>

And the ahaadeeth concerning this topic are many.

Shaykhul-Islaam Ibn Taymiyyah (d.728H) - said, "The *ilaah* is the object of worship, the one who is obeyed. So *al-Ilaah* is *al-Ma'looh* (the one who is deified) and the *ma'looh* is the one who deserves to be worshipped. And due to the fact that He is deserving of worship, He must be described with Attributes that make it absolutely necessary for Him to be loved with the utmost limits of love and to be submitted to with the utmost limits of submission."

And he said, "So the *llaah* is the beloved object of worship who is deified by the love of the hearts; they submit to Him, observe subjugation in front of Him, fear Him, have hope in Him, turn to Him repentantly in times of hardship, supplicate to Him for their important affairs, rely upon Him for their welfare, seek recourse to Him, seek contentment in His remembrance and tranquility in love for Him. And all of that is for none but Allaah alone. Due to that, *laa ilaaha illallaah* is the most truthful for speech and its people are the people and the party (*hizb*) of Allaah. And those who reject *laa ilaaha illallaah* are His enemies and the people of His anger and His vengeful punishment. So when this becomes correct, every issue, condition and inclination will become correct. And if this is not corrected by the servant, then corruption is inevitable for him in his knowledge and actions."

<sup>&</sup>lt;sup>1</sup> Related by al-Bukhaaree (no. 2737) and Ibn Maajah (no. 3).

<sup>&</sup>lt;sup>2</sup> Related by al-Bukhaaree (no. 6737), Muslim, Ahmad in *al-Musnad* (no. 8373) and at-Tirmidhee (no. 3622).

<sup>&</sup>lt;sup>3</sup> Refer to Majmoo'ul-Fataawaa (10/249) and Iqtidaa'us-Siraatil-Mustaqeem (p. 461).

<sup>&</sup>lt;sup>4</sup> Refer to Majmoo'ul-Fataawaa (13/200) and Fathul-Majeed (p. 21).

And we ask Allaah to grant success to all of the Muslims, from the rulers and the ruled, to attain *fiqh* of His Religion, to remain steadfast upon it, to have sincerity of purpose towards Allaah and His servants and to beware of whatever opposes that."<sup>1</sup>

Furthermore, the claim that the categorization of *Tawheed* is merely a categorization in conventional usage affords the caller to innovation an opportunity to innovate their demented ideas into the pure 'aqeedah. An example of this is when the renegade *Khawaarij* of our times invented for themselves a fourth category of *Tawheed* and called it *Tawheedul-Haakimiyyah*. This issue was addressed by al-'Allaamah Saalih Ibn Fawzaan al-Fawzaan when he said, "And there are from amongst the contemporaries those who split *Tawheed* up into four categories. So they say that *Tawheed* is of four categories:

- i. Tawheedur-Ruboobiyyah
- ii. Tawheedul-Uloohiyyah
  - iii. Tawheedul-Asmaa' was-Sifaat
- iv. And Tawheedul-Haakimiyyah

And they seek to prove this claim by saying that the categorization of *Tawheed* is a categorization of conventional usage and therefore not restricted to textual evidences. So there is no obstacle in adding to the three categories.

So it is said to this one: The categorization is not merely in conventional usage. Indeed, the categorization was referred back to the Book and the Sunnah and the Salaf. Since, when they divided Tawheed into three categories, they did it through careful study of the Book and the Sunnah. As for al-Haakimiyyah, then it is truth. It is obligatory to defer judgement to the Sharee'ah of Allaah (ﷺ). However, this already enters into Tawheedul-'Ibaadah, because it involves obedience to Allaah (ﷺ). And the Salaf were not heedless concerning Tawheedul-Haakimiyyah, such that someone must come and add it. Rather, according to them, it

<sup>&</sup>lt;sup>1</sup> Refer to Majmoo'ul-Fataawaa (1/84-87) of Ibn Baaz.

already entered into Tawheedul-'Ibaadah — Tawheedul-Uloohiyyah — because judging by the Sharee'ah of Allaah (ﷺ) is from worship of Allaah. So there is no need for a separate category. And if that were the case, then it would become binding for there to be a category for the Prayer from the categories of Tawheed, and it would be binding for there to be a category for zakaat, and a category for fasting and a category for Hajj. And all forms of worship would become categories of Tawheed and there would be no end to the categories of Tawheed! And this is wrong. Rather, all of the forms of worship are already included within one category and that is Tawheedul-Uloohiyyah. So since it is comprehensive, it prevents the inclusion of anything else along with it."

# The Third Doubt – Ahlus-Sunnah Affirm the Appelation of 'Muwahhid' for the One who Affirms Tawheedur-Ruboobiyyah Only:

Hasan 'Alee Saqqaaf says in at-Tandeed bi man 'Addadat-Tawheed (p. 6), "Firstly, the Sharee'ah does not know an application of the term, 'muwahhid' upon someone who disbelieves, even if it is only a part of the Islaamic 'aqeedah. And that is according to the texts of the Book and the Sunnah. Rather, it is not permissible to make the Sharee'ah say that which it does not say and does not mention. So it is not lawful for us to concede that someone who affirms the existence of Allaah and realizes that He is the Deity who deserves to be worshipped, without submitting to and entering into this Religion is a muwahhid. Rather, we apply the appellation of a 'kaafir' upon him using as proof the statement of Allaah (\*\*),

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَاۤ إِلَى ٱللَّهِ زُلْفَىۤ إِنَّ ٱللَّهَ شَحۡكُمُ بَيۡنَهُمۡ فِي مَا هُمۡ فِيهِ تَخۡتَلِفُونَ ۚ إِنَّ ٱللَّهَ لَا يَهۡدِى مَنْ هُوَكَنذِبٌ كَفَّارُ ۗ ﴾ هُمۡ فِيهِ تَخۡتَلِفُونَ ۚ إِنَّ ٱللَّهَ لَا يَهۡدِى مَنْ هُوَكَنذِبٌ كَفَّارُ ۗ ﴾

<sup>&</sup>lt;sup>1</sup> Refer to Duroos minal-Qur'aanil-Kareem (p. 17) of Saalih al-Fawzaan.

"We only worship them that they may bring us nearer to Allaah in position. Indeed, Allaah will judge between concerning that over which they differ. Indeed, Allaah does not guide he who is a liar and confirmed disbeliever." [Sooratuz-Zumar 39:3]

Indeed, Allaah (%) described them with lying and disbelief. Rather, He described them in a form of exaggeration (seeghatul-mubaalaghah), and that is kaffaar, as you say: daarib (one who strikes) and darraab. So how can it be said that they are muwahhidoon in Tawheedur-Ruboobiyyah when Allaah (%) has clearly described them with disbelief?!!"

So this doubt is actually built upon a false basis, as Shaykh 'Abdur-Razzaaq al-'Abbaad mentions, "No one from amongst the people of knowledge have described the one who comes with *Tawheedur-Ruboobiyyah* as a *muwahhid* like this unrestrictedly. The only one who is described as a *muwahhid* according to them is the one who comes with all three categories of *Tawheed*. The only thing that has occurred in the speech of the people of knowledge about the one who affirms the *Ruboobiyyah* of Allaah is that he has singled out the Creator, the Sustainer and the Controller of all affairs who has no associate, then he has not singled Him out with worship by affirming *Tawheedur-Ruboobiyyah* or recognizing *Tawheedur-Ruboobiyyah* or the likes of that. And they do not hold that this saves one from the punishment of Allaah, nor that it takes him out of the description of disbelief."

This issue was clarified by Shaykhul-Islaam Ibn Taymiyyah (d.728H) when he said, "So as for *Tawheedur-Ruboobiyyah*, which is affirmed by the creation and affirmed by the people of *kalaam* (theological rhetoric), then it is not sufficient by itself. Rather, it is a proof against them."<sup>2</sup>

And Ibnul-Qayyim (d.751H) - said, "As for Tawheedur-Ruboobiyyah, which is affirmed by the Muslim as well as the disbeliever, and it is

<sup>&</sup>lt;sup>1</sup> Refer to al-Qawlus-Sadeed (p. 57) of 'Abdur-Razzaaq al-'Abbaad.

<sup>&</sup>lt;sup>2</sup> Refer to Majmoo'ul-Fataawaa (1/23) of Ibn Taymiyyah.

affirmed by the people of *kalaam* in their books, then it is not sufficient by itself. Rather, it is a proof against them, as was clarified by Allaah (ﷺ) in His Book in a number of places..."<sup>1</sup>

Rather, the status of the one who affirms *Tawheedur-Ruboobiyyah* only was clarified by the Companions and the early *Salaf*. With regards to the *aayah* in the *Qur'aan*,

"So do not attribute equals to Allaah whilst you know." [Sooratul-Baqarah 2:22]

Ibn 'Abbaas ( ) said, "That is, do not associate other than Allaah along with Him as equals who cannot bring about benefit nor harm, whilst you know that you have no lord who sustains you other than Him. Indeed, you know that which the Messenger ( ) calls you to from His *Tawheed* is the truth about which, there is no doubt."

And Qataadah (d.104H) - said, "That is, you know that Allaah has created you and created the heavens and the earth, but then you make equals for Him?!"

So it is unjust to say that Ahlus-Sunnah 'concede that someone who affirms the existence of Allaah and realizes that He is the Deity who deserves to be worshipped, without submitting to and entering into this Religion is a muwahhid.' Rather, this is a lie upon Ahlus-Sunnah, since Ahlus-Sunnah hold that the "one who affirms Tawheedur-Ruboobiyyah only is not a Muslim, and his blood and his wealth are not sacred, until he affirms Tawheedul-Uloohiyyah."

<sup>&</sup>lt;sup>1</sup> Refer to Ighaathatul-Lahfaan (1/47) of Ibnul-Qayyim.

<sup>&</sup>lt;sup>2</sup> Refer to Jaami'ul-Bayaan (1/164) of at-Tabaree.

<sup>&</sup>lt;sup>3</sup> Refer to Jaami'ul-Bayaan (1/164) of at-Tabaree.

<sup>&</sup>lt;sup>4</sup> Taken from the words of Saalih al-Fawzaan in *al-Irhsaad ilaa Saheehil-I'tiqaad* (p. 35).

So Ahlus-Sunnah do not overlook Tawheedur-Ruboobiyyah, but importance is placed upon Tawheedul-Uloohiyyah, because no one has objected to Tawheedur-Ruboobiyyah other than some rare exceptions from amongst mankind. And their objection was only due to pride.<sup>1</sup>

Due to this, Allaah has mentioned in His Book that they affirmed *Tawheedur-Ruboobiyyah*, when He (ﷺ) said,

"And if you asked them who created the heavens and the earth and subjected the sun and the moon, they would surely say: Allaah." [Sooratul-'Ankaboot 29:61]

As for what was mentioned from the affair of Fir'awn and the companion of Ibraaheem (), then Shaykh 'Abdul-Muhsin al-'Abbaad has stated, "Ahlus-Sunnah have not forgotten what Allaah has mentioned about Fir'awn and the one who compelled Ibraaheem concerning his Lord, because these two are examples from the exceptions from the creation. And Allaah has not mentioned about His Messengers that they commanded their nations to affirm the existence and Lordship (ruboobiyyah) of Allaah in front of the creation. Rather, they were only commanded with the worship of Allaah alone."

And Shaykh Muhammad Khaleel Harraas stated, "Also due to this, the statement of *Tawheed*, which the Messenger ( ) was commanded to call to and fought the people until they testified to it, was: There is no *ilaah* besides Allaah. And *al-Ilaah* means: the one who is worshipped. And if

<sup>&</sup>lt;sup>1</sup> Refer to al-Irshaad (p. 28) of Saalih al-Fawzaan.

<sup>&</sup>lt;sup>2</sup> Refer to al-Intisaar li-Ahlis-Sunnah wal-Hadeeth (p. 180) of 'Abdul-Muhsin al-

Tawheedur-Ruboobiyyah had been the objective, then the statement of Tawheed would have been: There is no Rabb (Lord) besides Allaah."

So the false claim of Saqqaaf against Ahlus-Sunnah has been negated by what is mentioned in the Book of Allaah (ﷺ), in that the call of the Messengers focused upon the Tawheed of worship for Allaah. Due to this, Allaah (ﷺ) said,

"And We have certainly sent to every nation a Messenger saying: Worship Allaah and avoid false deities." [Sooratun-Nahl 16:36]

Shaykh 'Abdul-Muhsin al-'Abbaad states, "So Ahlus-Sunnah have turned their concern and attention to that which the Messengers were concerned with and that which they taught to their nations. This is contrary to other than them from amongst the people of innovation who made Tawheedur-Ruboobiyyah their concern and issue of pre-occupation by focusing upon the existence of Allaah and disregarding the clarification of Tawheeul-Uloohiyyah and the warning against Shirk."<sup>2</sup>

The Fourth Doubt - The Polytheists Do Not Affirm Tawheedur-Ruboobiyyah:

Hasan 'Alee Saqqaaf said, "Secondly, these disbelievers who used to say that which Allaah (ﷺ) described them with in His statement,

<sup>&</sup>lt;sup>1</sup> Refer to Da'watul-Haqq (p. 12-13) of Muhammad Khaleel Harraas.

<sup>&</sup>lt;sup>2</sup> Refer to al-Intisaar li-Ahlis-Sunnah wal-Hadeeth (p. 179) of 'Abdul-Muhsin al-'Abbaad.

"And if you ask them who created the heavens and the earth, they would surely say: Allaah." [Soorah Luqmaan 31:25]

And those who said,

"We only worship them so that they may bring us nearer to Allaah in position." [Sooratuz-Zumar 39:3]

They did not affirm *Tawheedur-Ruboobiyyah*, and they did not affirm the existence of Allaah. And we will mention proofs for that if Allaah (ﷺ) so wills. They only said this during the debates and arguments of the Prophet (ﷺ) with them, which affirmed the existence of Allaah (ﷺ) and nullified the divinity of whatever they worshipped besides Him."

In reality, this unfounded claim of Saqqaaf's has been answered in the tafseer of aayaat similar to those that he brings here.

So al-Haafidh Ibn Katheer (d.774H) says about the statement of Allaah (遙),

<sup>&</sup>lt;sup>1</sup> Refer to at-Tandeed (p. 7) of as-Saqqaaf.

# ﴿ وَلَإِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ ٱللَّهُ ۗ

"And if you asked them, "Who created the heavens and the earth and subjected the sun and the moon?" They would surely say: Allaah." [Sooratul-'Ankaboot 29:61]

"In this statement, Allaah ( ) affirms that there is no one worthy of worship besides Him, because the polytheists are those who worship other than Him along with Him, whilst knowing that He alone was responsible for the creation of the heavens, the earth, sun and the moon and the subjugation of the night and the day. They knew that He was the Creator and the Sustainer of His servants and that He predetermined their various lifespans and their varying sustenance. So their levels fluctuating in terms of sustenance, so from amongst were the rich and the poor. And He is All-Knowing concering that which is good for both of them, as well as who deserves wealth and who deserves poverty. So He mentioned that He alone is responsible for creating things and He is alone in controlling them. So since the affair is like that, then why would anyone worship other than Him? And why would anyone rely upon other than Him? So since He is single in His dominion, He must likewise be single in His worship. And much of what Allaah (1861) affirmed concerning the topic of al-Uloohiyyah is recognized through Tawheedur-Ruboobiyyah. Indeed, the polytheists recognized that, since they used to say in their observances: Here I am at your service. You have no associate, except for the associate that is Yours and you have mastery over him and he has no mastery over You."1

And Shaykhul-Islaam Ibn Taymiyyah (d.728H) - said, "And as for ar-Ruboobiyyah, then they used to affirm it. Allaah ( ) said,

<sup>&</sup>lt;sup>1</sup> Refer to Tafseerul-Qur'aanil-'Adheem (6/301) and (7/91) of Ibn Katheer.

"And if you ask them who created the heavens and the earth, they would surely say: Allaah." [Soorah Luqmaan 31:25]

And He said,

"Say: To whom belongs the earth and whoever is in it, if you should know? They will say: To Allaah." [Sooratul-Mu'minoon 23:84]

Up until He said,

"Then how are you deluded?" [Sooratul-Mu'minoon 23:89]

And no one from amongst them ever believed that the idols were the ones who brought down salvation, or sustained the world or controlled it. And their *Shirk* was only as we have mentioned, they took others to be called upon besides Allaah, loving them as they should love Allaah."<sup>1</sup>

And Ibn Taymiyyah also stated, "As for *Tawheedur-Ruboobiyyah*, then it was affirmed by the polytheists, but they used to worship other than Allaah along with Him, and they used to love them as they should have loved Allaah. So that was their *Tawheed*, which is *Tawheedur-Ruboobiyyah*. It was a proof against them. So since Allaah is the Lord

<sup>&</sup>lt;sup>1</sup> Refer to al-Fataawaa (1/91-92) of Ibn Taymiyyah.

and Master of everything, and there is no Creator or Sustainer besides Him, then why do they worship other than Him along with Him?"

And al-Maqreezee said, "And there is no problem in saying that *Tawheedur-Ruboobiyyah* was not denied by the polytheists. Rather, they affirmed that He (\*\*) alone was their Creator and the Creator of the heavens and the earth and the One responsible for all of the benefits in the world. They only denied the *Tawheed* of *al-Uloohiyyah* and *al-Mahabbah* (love)."

And Imaam as-San'aanee (d.1189H) - said, "The Fourth Principle: The polytheists to whom Allaah sent Messengers used to affirm that Allaah created them.

"And if you asked them who created them, they would surely say: Allaah!" [Sooratuz-Zukhruf 43:87]

They affirmed that He was the Creator of the heavens and the earth,

"And if you should ask them, "Who has created the heavens and the earth?" They would surely say: They were created by the Exalted in Might, the All-Knowing." [Sooratuz-Zukhruf 43:9]

<sup>&</sup>lt;sup>1</sup> Refer to Majmoo'ul-Fataawaa (14/380) of Ibn Taymiyyah.

<sup>&</sup>lt;sup>2</sup> Refer to Tajreedut-Tawheedil-Mufeed (p. 8) of al-Magreezee.

They affirmed that He was the Sustainer who brought the living out from the dead and He brought the dead out from the living, and that He controls the entire affair from the heavens to the earth. And they affirmed that He has mastery over the hearing, the sight and the hearts.

﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَرَ وَمَن تُخْرِجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴾ ٱلْحَيِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴾

"Say: Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges every matter? They will say: Allaah! So say: Then will you not fear Him?" [Soorah Yoonus 10:31]

﴿ قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ ﴿ قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ ﴿ السَّمَوَاتِ اللَّهِ قُلُ أَلْلَا اللَّهَ عُولُونَ اللَّهِ قُلُ أَلَكُمُونَ اللَّهَ عُولُونَ اللَّهِ قُلُ أَفَلا تَتَقُورَ اللَّهِ قُلُ أَفَلا تَتَقُورَ اللَّهِ قُلْ أَفَلا تَتَقُورَ اللَّهِ قُلْ مَنْ بِيَدِهِ عَمَلَكُوتُ كُلِّ شَيْءٍ وَهُو شُجِيرُ وَلَا تَتَقُورَ اللَّهِ قُلْ مَنْ بِيَدِهِ عَمَلَكُونَ هَا سَيَقُولُونَ اللَّهِ قُلْ فَأَنَّى اللَّهِ قُلْ فَأَنَّى اللَّهِ قُلْ فَأَنَى اللَّهِ اللَّهِ قُلْ فَأَنَّى اللَّهِ اللَّهِ اللَّهِ اللَّهُ قُلْ فَأَنَّى اللَّهُ الْمُؤْمِنُ اللَّهُ الللَّهُ اللَّهُ اللِّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ اللَّهُ اللْمُولِي الللللْمُ الللللْمُ اللَّهُ اللَّهُ اللللْمُولِلْ اللَّهُ اللللْمُولِ اللللللللْمُ اللَّلْمُ الللللْمُول

"Say: To whom belongs the earth and whoever is in it, if you should know? They will say: To Allaah. Say: Then will you not remember? Say: Who is Lord of

the seven heavens and Lord of the Great Throne? They will say: To Allaah. Say: Then will you not fear Him. Say: In whose hand is the realm of all things – and He protects whilst none can protect against Him – if you should know? They will say: Allaah. Say: Then how are you deluded?" [Sooratul-Mu'minoon 23:84-89]..."

As for the statement of Allaah (%),

"And those who take protectors besides Him say: We only worship them that they may bring us closer to Allaah in position." [Sooratuz-Zumar 39:3]

So Ibn Katheer said concerning the meaning of this *aayah*, "Then Allaah (ﷺ) informed about the worshippers of idols from amongst the polytheists that they used to say,

"We only worship them that they may bring us closer to Allaah in position." [Sooratuz-Zumar 39:3]

That is, they were only prompted to worship them because they relied upon idols who they allegedly took in the forms of close angels. So they worshipped these caricatures and thereby placed the angels at the level of worship so that they may intercede for them before Allaah to aid them, sustain them and to help them against whatever calamities they faced

<sup>&</sup>lt;sup>1</sup> Refer to Tatheerul-I'tiqaad (p. 32) of as-San'aanee.

from the affairs of this world. So as for the resurrection, they denied it and disbelieved in it. Qataadah, as-Suddee and Maalik from Zayd Ibn Aslam and Ibn Zayd all said about the statement, "that they may bring us closer to Allaah in position.": That is, that they may intercede for us and bring us closer to Him in position.

Do to this, they used to say in their observance of the *Hajj* (pilgrimage) in their *jaahiliyyah* (pre-Islaamic times of ignorance): Here I am at your service. You have no associate, except for the associate that is Yours and you have mastery over him and he has no mastery over You."

The praise is for Allaah alone, without any associate. And may peace and salutations be upon the servant of Allaah and His Messenger, our Prophet Muhammad, his Family and his Companions.



<sup>&</sup>lt;sup>1</sup> Refer to Tafseerul-Qur'aanil-'Adheem (7/75) of Ibn Katheer.

#### Glossary

#### A

Aayah: (pl. aayaat) "sign," a verse of the Qur'aan.

Aahaad: a narration which is narrated through one chain only.

Ahaadeeth: see hadeeth.

'Alayhis-salaam: "may Allaah (ﷺ) protect and preserve him." It is said after the name of a Prophet of Allaah or after the name of an Angel.

Ansaar: "helpers;" the Muslims of al-Madeenah who supported the Muslims who migrated from Makkah.

'Arsh: Throne of Allaah (繼).

'Asr: the afternoon Prayer.

Awliyaa': see Walee.

#### B

Bid'ah: Heresy (any innovatory practice).

Buraaq: An animal bigger than a donkey and smaller than a horse on which the Prophet ( went for the Mi'raaj.

#### D

Daa'ee: one engaged in da'wah, caller.

Da'aef: "weak," unauthentic narration.

Da'wah: invitation, call to Allaah (ﷺ).

Deen: a completed way of life prescribed by Allaah (ﷺ).

**Dhikr:** (pl. adhkaar) remembrance of Allaah ( ) with the heart, sayings of the tongue and actions of our limbs.

#### E

Eemaan: faith, to affirm all that was revealed to the Prophet.

#### F

Faahish: one who talks evil.

Fard Kifaayah: collective obligation – if fulfilled by a part of the community then the rest are not obligated.

Fatwaa: (pl. fataawaa) religious verdicts.

Faqeeh: A scholar who can give religious verdicts.

Figh: Islaamic jurisprudence, understanding.

Fitnah: (pl. fitan) Trials, persecution, conflicts and strifes among the Muslims.

Fitrah: the natural disposition that one is born upon.

#### G

Ghuloo: going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of Janaabah.

#### H

Hadeeth: (pl. ahaadeeh) the saying, actions and approvals accurately narrated from the Prophet ( ).

Halaal: lawful.

Haneef: pure Islaamic Monotheism (worshiping Allaah alone and nothing else).

Haraam: unlawful and forbidden.

Hasan: fine, good; a term used for an authentic hadeeth, which does not reach the level of Saheeh.

Harj: killing.

**Al-Harooriyyah:** a special unorthodox religious sect that branched off from the *Khawaarij*.

Hijrah: migration from the land of shirk to the land of Islaam.

Hukm: a judgment of legal decision (especially of Allaah).

'Ibaadah: worship, worship of Allaah.

**Ihsaan:** worshipping Allaah as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmaa': consensus, a unified opinion of scholars regarding a certain issue.

Ijtihaad: exertion of effert; the process of arriving at a reasoned decision by a scholar on an issue.

Imaam: leaders; leaders in Prayer, knowledge in figh, leader of a state.

Isnaad: the chain of narrators linking the collector of the saying to the person quoted.

**Istikhaarah:** a Prayer consisting of two units (*rak'ah*) asking Allaah for guidance. **Istiwaa:** ascending; the ascending of Allaah above the Throne (in the manner that befits His Majesty).

Janaabah: state of a person after having sexual intercourse or sexual discharge. Janaazah: (pl. janaa'iz): Funeral.

Jihaad: striving, struggling, fighting to make the Word of Allaah supreme.

Jumu'ah: Friday.

Jinn: invisible creation, created by Allaah from smokeless fire.

**Junub:** a person who is in the state of *janaabah*.

#### K

**Ka'bah:** a square stone building in *al-Masjidul Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabaa'ir: the major sins.

Khaarijee: (pl. Khawaarij): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khaleefah: (pl. khulafaa'): the head of the Islaamic government to whom the oath of allegiance is given.

Khilaafah: an Islaamic state.

Khutbah: (person khateeb), religious talk (sermon).

Kufr: (person kaafir) act of disbelieve in the Religion of Islaam.

#### M

Madhhab: position or opinion of a scholar; school of Islaamic Jurisprudence.

**Makrooh:** not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: way; method; methodology.

Marfoo': raised; a narration attributed to the Prophet ( ).

Masjid: mosque.

Mawbiquat: great destructive sins.

Mudallis: one who practises tadlees.

Muhaajir: (pl. muhaajiroon, muhaajireen) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allaah.

Muhaddith: scholar of the science of hadeeth.

Muftee: one who gives fataawaa.

Mujaahid: (pl. mujahidoon): a Muslim warrior in Jihaad.

Mujtahid: one who is qualified to pass judgment using ijtihad.

Munkar: "rejected;" a narration which is un-authentic itself and contradicts and authentic narrations.

Muqallid: one who practices tagleed.

Mushrik: (pl. mushrikoon) polythesists, pagans and disbelievers in the oneness of Allaah (ﷺ) and His Messenger (ﷺ).

Mustahabb: recommended; an action if left not punishable and if done it is rewardable.

Muttagoon: those who are pious.

**Mutawaatir:** a *hadeeth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

Muwahhid: (pl. muwahhidoon) one who unifies all of his worship and directs it to Allaah alone.

Mawdoo': fabricated; spurious; invented (narration).

Mawqoof: stopped; a narration from a companion (not going back to the Prophet (ﷺ)).

Mawsool: "connected;" a continuous isnaad (can be narrated back to the Prophet (緣)).

#### N

Naafilah: (pl. nawaafil) Optional practice of worship.

Niyyah: intention from the heart.

Nusuk: a sacrafice.

## Q

Qadar: Divine pre-ordainment; that which Allaah has ordained for his creation.

Qiblah: the direction the Muslims face during prayer.

Qiyaas: anological deduction of Islaamic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunoot: "devotion;" a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes in Arabia in the pre-Islaamic period of Ignorance. The Prophet ( belonged to this tribe.

#### R

Raafidee: the correct title for the extreme *Shee'ah*. Those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'aan* which the Muslims have is neither complete nor preserved from corruption.

Ramadaan: the ninth month of Islaamic calander, in which Muslims observe fasting.

#### S

Sahaabah: (pl. sahaabah) Muslims who met the Prophet ( believing in him and died believing in him.

Saheeh: authentic, the highest rank of classification of authentic ahaadeeth.

Salaf/Salafus Saaliheen: pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.

Salafee: one who ascribes oneself to the salaf and follows their way.

Seerah: the life story of the Prophet (ﷺ).

Sharee'ah: the divine code of law of Islaam.

Shawwaal: the month after Ramadaan.

Shaytaan: Satan

Shee'ah: (see Raafidee) a collective name for various sects claiming love for Ahlul Bayt.

Shirk: associating partners with Allaah directly or indirectly; compromising any aspects of *Tawheed*.

Soorah: a chapter of the Qur'aan

**Sunnah:** "example, practice;" the way of life of the Prophet (**36)**, consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahaadeeth*.

#### T

Taabi'ee: (pl. taabi'een) the generation after the Companions of the Prophet ( ). Tafseer: explanation of the Our'aan.

Taaghoot: anything worshiped other than the real God (Allaah) (i.e. false deities). Tahajjud: voluntary, recommended Prayer between the compulsory prayers of 'Ishaa' and Fajr.

**Takhreej:** to reference a hadeeth to its sources and analyze its isnaads.

Tagleed: blind following; to follow someone's opinion (madhhab) without evidence.

Taqwaa: acting in obedience to Allaah, hoping for His mercy upon light from Him and taqwaa is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: notes about a reporter of hadeeth.

Tawwaaf: the circumambulation of the ka'bah.

Tawheed: Islaamic Monotheism. The Oneness of Allaah. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

#### U

**Uhud:** A well known mountain in al-Madeenah. One of the greatest battles in Islaamic history came at its foot. This is called *Ghazwah Uhud*.

'Ulamaa': (singular: 'aalim) scholars.

Umm: mother of, used as an identification.

Ummah: "nation", the Muslims as a whole.

'Umrah: a visit to Makkah during which one performs the *tawwaaf* around the *Ka'bah* and the *Sa'ee* between *as Safaa* and *al-Marwah*. It is called the lesser *Hajj*. Usool: the fundamentals.



Wahyee: the revelation or inspiration of Allaah to His Prophets.

Wahdatul-Wujood: the belief that everything in existance is intact Allaah. This deviant belief is held by many *Soofees*.

Wakeel: disposer of affairs.

Witr: "odd;" the last Prayer at the night, which consists of odd number of raka'aat (units).

Waleemah: the wedding feast.

Waseelah: the means of approach or achieving His closeness to Allah by getting His favours.

Wudoo': an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

#### Y

Yaqeen: perfect absolute faith.

Yathrib: one of the names of al-Madeenah.

### Z

**Zakaat:** charity that is obligatory on averyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved weath).

**Zakaatul-Fitr:** an obligatory charity by the Muslims to be given to the poor before the Prayer of '*Eedul-Fitr*'.

**Zamzam:** the sacred water inside the *haram* (the grand mosque) at Makkah. **Zanaadiqah:** an athiest.

#### OUR CALL TO THE UMMAH<sup>1</sup>

[1]: We believe in Allaah and His Names and Attributes, as they were mentioned in the Book of Allaah and in the Sunnah of the Messenger of Allaah (ﷺ), without tahreef (distortion), nor ta'weel (figurative interpretation), nor tamtheel (making a likeness), nor tashbeeh (resemblance), nor ta'teel (denial).

[2]: We love the Companions ( ) of the Messenger of Allaah ( ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet ( ) with love that is permitted by the Sharee'ah. 'Imraan Ibn Husayn ( ) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided." 2

[3]: We love the People of Hadeeth and all of the Salaf of the Ummah from Ahlus-Sunnah. Imaam Shaatibee (d.790H) - said, "The Salafus-Saalih, the Companions, the taabi'een and their successors knew the Qur'aan, its sciences and its meanings the best."

[4]: We despise 'ilmul-kalaam (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the Ummah.

[5]: We do not accept anything from the books of figh (jurisprudence), nor from the books of tafseer (explanation of the Qur'aan), nor from the ancient stories, nor from the Seerah (biography) of the Prophet (ﷺ), except that which has been confirmed from Allaah or from His Messenger (ﷺ). We do not mean that we have rejected them, nor do we claim that we are

<sup>&</sup>lt;sup>1</sup> This explanation of our call has been summarized from *Tarjumah Abee* 'Abdur-Rahmaan Muqbil Ibn Haadee al-Waadi'ee (p. 135-142) of Muqbil Ibn Haadee with minor additions from other sources.

<sup>&</sup>lt;sup>2</sup> Refer to al-Kifaayah (p. 15) of al-Khateeb al-Baghdaadee.

<sup>&</sup>lt;sup>3</sup> Refer to al-Muwaafiqaat (2/79) of ash-Shaatibee.

not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'aan*, or the authentic and authoritative *hadeeth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ahaadeeth*. 'Abdullaah Ibnul-Mubaarak (d.181H) - said, "The authentic *ahaadeeth* are sufficient and the weak *ahaadeeth* are not needed."

[7]: We do not perform *takfeer* upon any Muslim due to any sin, except *Shirk* with Allaah, or the abandonment of Prayer, or apostasy. We seek refuge in Allaah from that.

[8]: We believe that the Qur'aan is the Speech of Allaah, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the Sunnah, and what the Salaf of the Ummah were upon; in terms of calling to Allaah the Glorified, and being sincere in worship of Him, and warning from Shirk, innovations, and disobedience, and to advise all of the groups that oppose this.' 'So co-operating upon righteousness and piety (taqwaa) and mutual advising necessitates warning against evil and not co-operating with the wicked.'

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

<sup>&</sup>lt;sup>1</sup> Refer to al-Jaami' li-Akhlaaqir-Raawee (2/159) of as-Suyootee.

<sup>&</sup>lt;sup>2</sup> From a *fatwaa* by the Committee of Major Scholars dated: 11/16/1417, (no. 18870). It was signed by al-'Allaamah 'Abdul-'Azeez Ibn Baaz, Shaykh 'Abdul-'Azeez Ibn 'Abdullaah aalush-Shaykh, Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan al-Ghudayyaan, Shaykh Bakr Ibn 'Abdullaah Aboo Zayd, and Shaykh Saalih Ibn Fawzaan al-Fawzaan.

<sup>&</sup>lt;sup>3</sup> From the words of Shaykh Ibn Baaz in *al-Furqaan* magazine (issue no. 14, p. 15).

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'

[12]: We restrict our understanding of the Book of Allaah and of the Sunnah of the Messenger of Allaah ( ) to the understanding of the Salaf of the Ummah from the Scholars of hadeeth, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim Salafiyyah, yet Salafiyyah is free from them, since they bring to the society what Allaah has prohibited. We believe in 'cultivating the young generation upon this Islaam, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.'

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the Sunnah of the Messenger of Allaah (ﷺ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive da'wah.

[16]: We oppose those who put down the knowledge of the Sunnah, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the Sunnah of the Messenger of Allaah (ﷺ).

[17]: Our da'wah and our 'aqeedah is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it

<sup>&</sup>lt;sup>1</sup> From Fiqhul-Waaqi' (p. 49) of al-Albaanee.

<sup>&</sup>lt;sup>2</sup> From Fiqhul Waaqi' (p. 51) of al-Albaanee.

for gold, nor silver. We say this so that no one may have hope in buying out our da'wah, nor should he think that it is possible for him to purchase it from us for deenaar or dirham.

[18]: We love the present day Scholars of the Sunnah and hope to benefit from them and regret the passing away of many of them. Imaam Maalik said (d.179H) - \*\*, "The knowledge of hadeeth is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from."

[19]: We do not accept a fatwaa except from the Book of Allaah and the Sunnah of the Messenger of Allaah (ﷺ).

These are glimpses into our 'aqeedah and our da'wah. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allaah knows best.

<sup>&</sup>lt;sup>1</sup> Refer to al-Muhaddithul-Faasil (p. 416) and al-Kifaayah (p. 21) of al-Khateeb.